The Outlook

Vol. 74 July 25, 1903 No. 13

CONTENTS

THE WEEK:

Leo XIII 721
A Famous Painter 722
Russia: Kishenev—The Open Door 722
Addickism 723
Arbitration in New York 724
Labor Riots in Chicago 724
A Speculators' Panic 725
Chief Arthur's Career 725
American Trade with South Africa and New Zealand 726
Civic Improvement 726
Outdoor Art 727
Religious Conventions of Young People 727
Sex in Industry 728
The Emerson Centenary 728

EDITORIALS:

Pope Leo XIII 728
Opium in the Philippines 731
Peonage: A Significant Mistrial 732
"Ready-to-Wear" Degrees 734
The Spectator 736

CONTRIBUTED ARTICLES:

The Mission Indians 738
By Charles F. Lummis

Love (Poem) 742
By Madison Cawein

A Few Memories of Johannes Brahms 743
By Sir Charles Villiers Stanford

Studies in Colonial Administration. IV.—Sarawak 746
By Alleyne Ireland, F.R.G.S.

The Forest. Chapter XVIII.—The Man Who Walks by Moonlight 751
By Stewart Edward White

Diagnosing Insanity at Sight 754
By Stephen Smith, M.D., LL.D.

BOOKS AND AUTHORS:

Insurance and Crime (Campbell) 758
Saxon Ecclesiastical Architecture (Brown) 760
Trusts and the Tariff (Bolen) 761
Books of the Week 762
CORRESPONDENCE 766

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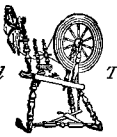

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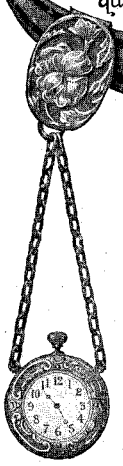

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The Outlook

Published Weekly

Vol. 74 July 25, 1903 No. 13

The Death of Leo XIII. On Monday of this week the Pope passed quietly away after a fight against illness lasting more than two weeks, the final exhibition of a surprising vital force. Among his last wandering utterances are said to have been these words: "The Church is triumphing," "My dear people," "Oh, the weight of these robes! Can I hold out to the end?" Elsewhere in this issue of The Outlook will be found an estimate of the character, purposes, and statesmanship of this remarkable man, who is admitted by all students of the ecclesiastical and civil history of our times to have been one of the ablest of modern Popes. Leo XIII., who was reckoned by some authorities of the Church as the two hundred and fifty-third, by others as the two hundred and fifty-seventh pontiff to fill Peter's chair, was in his ninety-fourth year. He was the son of Count Ludovico Pecci, and was baptized under the name Vincent Joachim (or Giacomo) Pecci. He was educated at a Jesuit college in Viterbo, in the ecclesiastical colleges of Rome, and at the Roman University. It is recorded that his youthful attainments were unusual not only in the classics and in philosophy, but also in mathematics and physics, and he was made a Doctor of Laws some sixty-five years ago. Taking holy orders, he received preferment of various kinds from Pope Gregory XVI., and in his administration of the church's affairs at Perugia and Benevento showed vigorous executive ability; in Benevento, for instance, he is largely to be credited with putting an end to a long-established system of brigandage. Pius IX. created Pecci a cardinal in 1853, after he had held the offices of Bishop of Perugia and Archbishop of Damietta. Just twenty-five years later he was chosen by the conclave to succeed Pius IX. As is more common than otherwise the choice was a compromise between factions whose candidates were too strong to yield one to the other, but not strong enough to secure a majority. Pecci was regarded as a moderate compared with the candidates of the extreme conservative and radical parties.

❀

Leo's Reign and Policy In matters relating to international politics Leo XIII. soon showed a tendency to placate enemies rather than to provoke contests; particularly was this so with regard to Germany, whose Government soon recognized the Pope's force and ability, and reached with him a peaceable understanding upon questions growing out of the kulturkampf controversy, which at one time seemed impossible of a reasonable solution. The same desire for conciliation was shown in Leo's dealings with Russia in regard to the treatment of Roman Catholics in that country. In American affairs he has always taken a warm interest; during his last illness he once exclaimed, "The Americans love me more than any other people." The position of Leo XIII. in the McGlynn case, in the Knights of Labor controversy, in the Hecker incident, and in the discussion about "Americanism" in the Church will readily be recalled. Leo XIII. has steadfastly maintained his claim to the temporal sovereignty of Rome, and, like Pius IX., has acted on the theory that he was a prisoner within the extensive buildings and grounds of the Vatican; in pursuance of this theory he has always refused to touch the income voted him by the Italian Parliament and has otherwise ignored the official acts of the Italian Government, although in many practical points there has been a good understanding between the two powers. Leo's en-

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cyclicals relating to education, to socialism, to labor problems, and to church government have been regarded the world over as papers of marked ability. The Jubilees held successively to commemorate fifty years of his priesthood and twenty-five years of his papacy were occasions of great rejoicings at Rome and throughout the Roman Catholic world.

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Ceremonies and the Succession

A curious ceremony attendant on the death of a Pope is the manner in which it is officially ascertained that he is no longer of the living. One of the highest dignitaries of the Vatican goes to the bedside and with a small gold mallet kept solely for this purpose taps three times upon the forehead of the Pope, with each blow calling upon him by his baptismal name: "Giacomo Pecci! Giacomo Pecci! Giacomo Pecci! Art thou alive?" Then and not till then the Pope is officially dead Despatches from Rome state that the funeral of Leo XIII. is expected to be a magnificent spectacle, and Cardinal Oreglia, who is now in supreme command at the Vatican, says that he will revive the lying in state in the Sistine Chapel, yet the obsequies of a Pope are traditionally of the simplest nature, the assumption being that he is beyond all need of the pomps and ceremonies which are lavished upon the newly elected pontiff. During the conclave of the cardinals for the election of the new Pope, they are as completely isolated from outside influences as the members of a jury in a murder trial. The part of the Vatican where the conclave is held is securely walled off and kept under the strictest surveillance. The food and whatever else is admitted is rigidly examined. We shall publish next week an article by a well-informed contributor describing the cardinals generally regarded as candidates for the papacy and the parties within the church which they represent.

❀

A Famous Painter

James Abbott McNeill Whistler, who died in London on Friday of last week, was a man of singular and sometimes contradictory personal traits, while critical opinions still vary as to his artistic achievements. There has been, however, a remarkable change in the opinion as to Whistler's genius since the day when Mr. Ruskin declared that his exhibited paintings "nearly approached the aspect of wilful imposture," and that he had never expected to hear of "a coxcomb's asking two hundred guineas for flinging a pot of paint in the public's face." Mr. Whistler believed firmly in his "harmony of color" idea, scoffed at all realism and what is called story-telling in painting, and undoubtedly took sincere delight in his caustic and witty retorts to scoffing critics. Whatever may be said of his more ambitious paintings, no one would now deny exquisite beauty of a unique order to many of his water-colors, while his etchings are eagerly sought by collectors and rank with Seymour Haden's as the best work of recent years. His famous portrait of Carlyle and that of his own mother now in the Luxembourg show his power in portraiture. Mr. Whistler was an American by birth, was educated at West Point, studied in Paris with Gleyre, and was one of that jovial and brilliant band of young artists made familiar to novel readers by Du Maurier. When he first came to London, he lived for a time with Swinburne and Rossetti. The appreciation of his ability came slowly, and existed in Paris and America before it gained much ground in England. The attack by Ruskin in 1878, part of which is quoted above, led to a libel suit; the trial was a source of immense entertainment to the art-loving public, and to no one more so, probably, than to Whistler himself; the verdict was in Whistler's favor, and the damages were assessed at one farthing! Whistler was wont to describe himself as a past master in the gentle art of making enemies; but his fierce combats always had something of the mock-heroic about them; he was humorist enough to laugh at himself as well as others; and it is doubtful whether he really left an enemy behind him.

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Russia: Kishenev—the Open Door

It is officially announced that the Russian Government has been courteously asked by our Government if it will consent to receive a petition from a large number of American citizens in relation to the Kishenev tragedy, and that it ha

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declined to do so. This probably closes the official connection of our country with this affair, though that the petition will get before the Russian as well as the American public by unofficial methods, to a greater or less extent, is highly probable. Whether it will ever get to the Czar is not so certain. One of the advantages which a bureaucracy derives from a censorship of the press and the mails, is its ability to keep the Czar in ignorance of matters which it does not wish him to know. Simultaneously with this announcement comes another that China and Russia have both agreed to the "open door" in Manchuria. Coupled with this agreement is another that all custom's receipts shall be collected at the ports, and all internal taxation on imports shall be abolished. The reader can better understand what this means, if he will imagine that prior to this date all goods imported into this country were liable to pay a tax on passing the border of each State, and each State might vary the tax at will, and that henceforth all duties were to be collected, as in fact they are now, at the port of entry. In the first case no merchant could know what his duties would be; in the other case he knows them exactly before the goods arrive. It is true that as yet what are to be the free ports in Manchuria is not announced, and it is stated that the freedom of the ports will not become an accomplished fact until Russia withdraws from Manchuria; but it is also true that the date of such withdrawal is fixed as about the first of September. If the treaty contained a promise only to China, or even to Japan, we might well be skeptical as to its fulfillment; but we are slow to believe that Russia is playing fast and loose with the United States. It cannot afford to do so. War between Russia and Japan is quite possible at any time; if Great Britain were to join with Japan such a war would be a serious matter; and if in such a war Russia had incurred the hostility of the United States by a broken treaty, it would be still more serious. There is at this writing every indication that Secretary Hay has won a new triumph for the "new diplomacy" as well as for America, by securing for China and for Christendom an extension of the freedom of commerce which cannot but be advantageous commercially to both, and vitally and morally greatly advantageous to China.

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Addickism The corruption of Addickism in Delaware seems to be on the increase if the present indications can be relied upon. With a firm hold on Kent and Sussex, the two lower counties of the State, Addicks and his forces are making inroads on the third county, Newcastle. It is true they were defeated in the recent mayoralty contest in Wilmington, but on the other hand they defeated the regular or Dupont Republicans. This has been their policy, so their defeat at this time is not to be taken as conclusive. It is an encouraging sign that some of the churches are beginning to feel the enormity of the present situation. The brave words of Bishop Leighton Coleman at the recent Diocesan Convention is worthy of reproduction and emulation. He spoke strongly, saying in part that political corruption "in one form or another has been associated with our civic life for many years; but I think that one is warranted in saying that it has been more extensive and more flagrant within the past few years, especially, but not exclusively, in our own State of Delaware. A transaction that is criminal and debasing in its character loses none of its criminality and baseness when it concerns the body politic, and just as the Church would denounce it between man and man, so she must denounce it when it concerns the commonwealth. A man must be made to feel that what he would be afraid and ashamed to do in his own business or social relations, he is to be equally ashamed to do in politics. He is not to be allowed to use his church membership as a cloak under whose protecting folds he may be guilty of all manner of deceit and fraud. A corruptionist is not really a Democrat or a Republican, but simply a hypocritical criminal, who, in his greed and dishonesty, is grossly violating the principles which he professes to espouse. It is the business of the Church by her emphatic condemnation of such cormorantic members to aid the actually honest and determined men of either party to eliminate these dangerous and disgraceful elements, and to make it impossible for them to regain the mastery. Let us, therefore, see to it that far from degrading

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the standard of the Church to the baser spirit of the age, we raise the same spirit to the higher level of truth and righteousness."

❀

Gains for Arbitration in New York

In New York City the Building Trades Employers' Association by conceding a minor point of form has won substantial victories. Its plan of arbitration, it will be recalled, was rejected by all of the building trades unions when presented as an "ultimatum," but it has now been accepted almost unchanged by the most important of these unions, when presented as a basis for conference. The incident illustrates the truth that questions of dignity have often as much to do with labor disputes as questions of wages or hours. Among the unions accepting it are the bricklayers', the plasterers', and one of the two carpenters' organizations. Were it not for the continued opposition of the housesmiths' union, which is able to arrest all work on structural iron, the New York building trades strike would be practically at an end. Even as it is, the Employers' Association claims that over thirty-five thousand unionists are back at work this week. Some of the unions which have accepted the arbitration plan have been expelled from the central association of the building trades unions on the ground that the accepted plan will prevent the unions from making common cause with one another, but now that the unions signing the agreement constitute a majority of all the men in the building trades, expulsion from the central body has lost its terrors as a measure of discipline. The first case for arbitration under the new plan has resulted in a verdict satisfactory to the unions, and there is hope that nine months of peace under arbitration may follow the three months of war now drawing to a close.

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Labor Riots in Chicago

In Chicago the labor situation has been much more disturbing, though the strike at the center of the Chicago conflict has relatively little importance. It grew out of the employment of sixteen non-union hands by the Kellogg Switchboard Company, and most of these sixteen have since joined the strikers. The Kellogg Company, however, succeeded in obtaining several hundred other non-union employees to take the strikers' places, and the cause of the strikers, for some reason not explained by our Chicago exchanges, took an unusual hold upon the sympathies of organized labor throughout the city. The teamsters' organization ordered a sympathetic strike, directing its members not to handle the goods of the Kellogg Company, and at one time last week it was feared that the freight handlers would take similar action. A score of freight handlers employed by the Chicago Terminal and Transfer Company did quit work when ordered to handle the goods of the boycotted firm, but the head of their union was soon brought to realize his mistake in sanctioning such a strike, which would have been—like the disastrous Pullman strike of 1894—an attempt to keep the railroads from discharging their duties as common carriers. With a Federal Court injunction impending, the freight handlers' strike was speedily called off. The sympathetic strike of the teamsters, however, involved no such legal complications, and was enforced with vigor. When, by the middle of last week, the Kellogg Company succeeded in engaging non-union teamsters to deliver their goods to the Terminal Company, union teamsters manipulated their own wagons so as to block the streets through which the non-unionists were attempting to drive. Other strike sympathizers joined in this work, mobs gathering in the streets and workmen on buildings throwing bricks at the boycotted teamsters. The police of Chicago showed great energy in dispersing the mobs, terrorizing the brick throwers, and arresting the union drivers creating the blockades, and succeeded in clearing the streets for the Kellogg Company's wagons. The courts also seem to have acted wisely in the crisis. They have freely and fully recognized the rights of the unionists to establish a peaceful picket line, but have secured the summary imprisonment of pickets who attempted in any way to terrorize those with whom they spoke. Thus the union workmen were secured their freedom of speech, but the non-union workmen were also secured their freedom of listening or not listening to what was said.

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Chief Arthur's Career

Peter M. Arthur, for thirty years the head of the Brotherhood of Locomotive Engineers, died suddenly at Winnipeg, Manitoba, last week, while speaking at the banquet closing the annual union convention of his order. Some sense of his approaching end seemed to be upon him as he rose to speak. "I want to say a few things," he said, "as it may be my parting words to many of you." Then followed the words: "We are here to-night, no one can tell where—" At this point death came. Most of the labor leaders in this country are conspicuously young men—Mr. Mitchell is now hardly more than thirty. Mr. Arthur was forty-two when he became the head of his brotherhood in 1873, and has always been the "old leader" to the great majority of men to-day serving as locomotive engineers. He was born in Scotland, was brought to this country when six years of age, and a few years later entered the railway service. In nearly every trade it is the most skilled men who first and most effectively organize. The engineers' union dates back to 1863, and Mr. Arthur was in it from the start. He became the head of the order at the beginning of the hard times which for six years cut down wages more and more in nearly all trades, but by successful negotiations he was able to keep the pay of engineers steady or advancing. He was not a labor agitator, but a labor negotiator. He had no visions respecting the "solidarity of labor." As the head of the locomotive engineers he made the best contracts he could for his constituents, and succeeded in obtaining substantial concessions for them by engaging that his order would not support any other railway union by a sympathetic strike. In this policy Mr. Arthur was year after year sustained by a majority of his own union, but it cost him the enmity of nearly all other trades unionists. His success as a negotiator, however, did not rest exclusively upon his much debated policy of dissociating his union from the rest of organized labor. He had rare skill in formulating reasonable demands, and by consistently putting moderate demands strongly instead of immoderate demands weakly, he kept the good will of railroad managers, while steadily obtaining better terms for his men. One other feature of his policy won for him universal regard. He steadily insisted upon the necessity of making membership in the brotherhood signify a high standard of skill and a high standard of personal responsibility. He was one of the leaders in the movement through which the railway unions have come to take so decided a stand against intemperance on the part of their members. In the view of The Outlook his life affords a fine illustration of both the best spirit and the best methods in labor leadership.

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A Speculators' Panic

Again last week there was a spectacular fall in stocks—standard "investment securities" like New York Central and Pennsylvania selling for 114 and 120 respectively, or more than fifty points below the highest level reached last year. The same kind of reactions extended throughout the list, and imposing fortunes that seemed to have been created out of nothing when the markets were advancing vanished into nothingness. But the most striking as well as the most gratifying feature of the recent fall in securities, is the small number of bankruptcies resulting from them. According to "Dun's Review" the number of commercial failures has been actually less than a year ago, when the wave of prosperity at nearly all points was at the high-water mark. The present panic is thus far at least a speculators' affair, and had not the fever of speculation spread so alarmingly in all ranks of society relatively few would be suffering from its consequences. The effect of the reaction, however, is not entirely limited to the world of speculators. Stocks have tumbled because of the overstrained credit of those supporting them, and as they have tumbled credits have been still further weakened, and the demand for money has been greatly intensified. Interest rates have therefore risen for business men, of all classes, and even so prosperous a corporation as the Union Pacific Railroad Company was last week compelled to pay six per cent. interest when borrowing ten million dollars for a year and a half. It is to be feared that this rise in interest rates may later result in an increase of commercial failures. Fortunately, however, its immediate effect has been to

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stop the outflow of gold to Europe, which reached seven million dollars week before last. In the manufacturing world production is still on the largest scale that has yet been reached, and in the railroad world the traffic returns for last month largely exceeded those of a year ago. These evidences of prosperity, however, might easily be given an undeserved importance in forecasting the future, for activity in manufacturing and transportation is peculiarly the result of past contracts and often continues for a considerable period after business depression has set in. More important for the future are the crop returns, and these are now more favorable than at the beginning of the month, when the Government reports promised somewhat less than the average harvest for nearly all the important crops except winter wheat.

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American Trade with South Africa and New Zealand

Mr. Chamberlain's preferential tariff scheme may affect our exports to South Africa, New Zealand, and Australia long before the electorate of Great Britain shall have decided finally upon the proposed changes. It is easier for those colonies to give the mother country a preference and discriminate against the United States, because they have much less to lose and far more to gain in the near future than Great Britain. American interest in their discrimination is real because their preference for the mother country would be effective against us. Canada's preference has not been thus effective, because our exports to the Dominion continue to increase rapidly, the nearness and immense variety of our market proving too strong for the mother country even with the latter's 33⅓ per cent. advantage; but with the far-off colonies the case is different. For example, the United States exported to South Africa during the fiscal year 1902 over $26,000,000 worth of goods, which was an increase of 36.8 per cent. over our exports for 1901. More than two-thirds of this amount is made up of goods in which we directly compete with Great Britain, and a 25 per cent. preference, which will probably go into effect soon, would seriously cripple that branch of our foreign trade. With regard to New Zealand, to which country we exported $7,000,000 worth in 1902, a diminution of trade would follow, and Australian trade would also be lessened seriously. In South Africa our interest is more pronounced because for some years to come there will be a very large and increasing demand for purposes of building, for mining machinery, and for agricultural development. All these colonies were formally pledged to a preference, so far as their prime ministers could speak for them, last year at the Colonial Conference in London; and everything thus far goes to show that the preference will be given. The whole question of our keeping this trade by some concession is therefore suggested in a very forcible way.

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Civic Improvement

The American League for Civic Improvement had its annual meeting in a novel fashion last week. In connection with the Chautauqua Institution, a "Civic Institute" was arranged for the entire week, the business sessions being subordinated. Thus the modern gospel of civics was attractively presented to a great throng of the rather acutely intelligent people who choose to take recreation with instruction along the shores of the beautiful lake in northwestern New York. The programme included lectures, addresses, and conferences. Mr. John Quincy Adams presented a series of inspiring studies on art in its connection with every-day life; Professor Charles Zueblin, of the University of Chicago, discussed in an unusually interesting way the relations of the individual in a series of lectures upon Wealth, Man and Woman, Politics, and Justice. Mr. J. Horace McFarland, re-elected President of the League, told a great throng of the graphic campaign for civic betterment in Harrisburg, and Mr. Albert Kelsey, who is engaged in the beautifying of the Chautauqua grounds, illustrated "The Model City." A significant address by Mr. Clinton Rogers Woodruff, president of the American Park and Outdoor Art Association and secretary of the National Municipal League, told of the notable municipal progress of the year. There were other strong addresses, including one by Dr.

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Charles B. Gilbert and one by Governor R. M. La Follette, of Wisconsin. Although these lectures and addresses were forceful and very largely attended, the most significant feature of the civic institute week was undoubtedly the series of conferences arranged to cover not only rural, town, and National improvement, but also to include a great number of women's clubs represented at Chautauqua. At these conferences earnest people from the ranks of civic workers spoke freely upon all phases of the subject, and a depth of interest and feeling was manifested that goes to prove the sincerity of the great civic awakening to which The Outlook has often referred.

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Outdoor Art The movement for "a more beautiful America" proceeds apace and at a rate that should fill the hearts of the most zealous with reasonable encouragement. The annual meeting of the American Park and Outdoor Art Association has just been held this month at Buffalo. The sessions were largely taken up with reports of work actually accomplished or in hand, and these were highly encouraging. The most striking report was that of Superintendent Geo. A. Parker, of the Keney Park, Hartford, as Chairman of the Park Census Committee, in which he pleaded for extended park schemes to atone for the atrophy resulting from an industrial system. His suggestions as to the ways and means of increasing the use of existing parks by laboring men were eminently practical, and excited a discussion which gave evidence of a determination on the part of the members to put them into practical operation. President Woodruff's address on "Awakening America" and Professor L. H. Bailey's on "The Forward Movement in Outdoor Art" outlined in detail the remarkable advances along these lines within the past few years, and discussed their true significance and bearing. A marked spiritual tone pervaded the meetings, which told plainly alike of the earnestness and high ideals of those interested in this movement. The address of Superintendent Welch, of the Niagara Reservation, in which he spoke of the "Landscape Features and Problems at Niagara," was particularly characterized by these features. He has accomplished a great work, and has gone far toward realizing his aspiration to provide a great national and natural reservation where the people "can behold nature and worship nature's God free from the suggestions of commercialism."

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Religious Conventions of Young People Since the eighth of July there have been held three conventions of religious bodies composed of young people. The first was the sixth biennial convention of the Brotherhood of Andrew and Philip, an organization of undenominational character somewhat similar to the more widely known Brotherhood of St. Andrew, composed of young men of the Episcopal Church. This undenominational brotherhood met at a summer assembly in Pennsylvania. The objects of the assembly—to increase the religious earnestness of those who attended, to enlarge the usefulness of the brotherhood, and to provide wholesome recreation—were apparently accomplished. The second convention was an immense gathering at Denver, beginning on July ninth—the National Convention of Young People's Societies of Christian Endeavor. This was the first to be held since the conventions were made biennial. During the present year two thousand new societies have been added. This fact, taken with the large attendance and the hope expressed by Dr. F. E. Clark, the president of the United Society, that the membership would be doubled in the next ten years, indicates that the Christian Endeavor movement is at least not waning. An exciting incident of the convention was the collapse of the huge tent "Endeavor" while occupied by eight thousand people. By alert action all serious injury was avoided. Under the leadership of Dr. Clark overtures were made to the Epworth League, the Methodist young people's society, and to the Baptist Young People's Union for amalgamation. Such overtures ought to be received with cordial acceptance. That they are not impracticable may be seen in the fact that such amalgamation already exists among the local societies of Christian Endeavor, each of which is just as denominational as the Church with which it is connected. The union of these local denominational

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societies into the one common undenominational body—a union that has existed for two decades—is a signal illustration of the practical method by which the churches are approaching union if not unity. The third convention, that of the Epworth League, at Detroit, beginning one week later than that of the Christian Endeavor societies, has been marked by a very large attendance, hundreds of delegates being compelled to sleep on pew cushions in a Methodist church. The Epworth League, although it is a denominational organization, is doing service for church union in some measure, by bringing together in common convention representatives of the Methodist Episcopal Church and Methodist Episcopal Church South.

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Sex in Industry The Massachusetts Bureau of Statistics has recently issued an interesting special report on "Sex in Industry," according to which more than eighty-eight per cent. of the women workers of that State are unmarried. More than 100,000 are in factories, 79,000 are servants, and 20,000 practice professions. It is significant that inroads are being made upon occupations hitherto exclusively reserved by custom for men. For example, there are 727 women employed as messengers and errand girls, 44 as hack drivers, 245 as photographers, 5 as steamfitters, 7 as marble cutters, 10 as brick masons, and 5 as butchers! The investigations seem to have disclosed a confident feeling as to the economic position and prospects of the women workers in that State. Very many are said to prefer freedom, work, and income of their own to the marriage tie. The State bureau has done a distinct service by the publication of the report, as the economic conditions in Massachusetts, especially the employment of women in factories, offer a richer field for investigating this subject than any other American community. The facts cited suggest a relatively greater proportion of working women in that State than in any other, owing to the greater development of the factory system there; but they also forecast a similar state of things as specialized manufacturing develops more highly in other States.

The Emerson Centenary at Concord and in London The centennial of Emerson's birth has been already celebrated by the issue of a number of books about Emerson, by sermons in churches, by articles in newspapers and magazines. Two other modes of celebration of rather exceptional character are now to be added to these. On Monday, July 13, the Emerson Memorial School began its sessions; the morning sessions were held in Concord, in the town hall, where Emerson often spoke, the evening sessions in Huntington Hall, Boston. The school consists of lectures delivered by admirers of Emerson, among them men who were personal friends of his, before what the Boston "Transcript" calls "a highly cultured audience," most of whom, not unnaturally, were women. Emerson's relation to the transcendental movement, to Harvard, to social reform, to slavery, to science, and his contributions to philosophy, to education, to religion, and to literature, besides subjects touching more directly Emerson's personality, furnish topics which will be under consideration until July 31, when the sessions of the school are to end. The spirit of the lectures has been that of eulogy rather than that of critical estimate. On July 15 a bust of Emerson was unveiled in Tavistock Square, London. Mr. Choate, the American Ambassador, delivered an address on Emerson as a poet, philosopher, and reformer. Of this address, however, the cable gives us no adequate report.

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Pope Leo XIII.

A Protestant Estimate

In estimating the character and influence of Pope Leo XIII., the Protestant reader must remember—and it is as a Protestant and to Protestants we write—that the Pope of Rome is controlled in his actions by two considerations, both of which Protestants are apt to ignore. The first of these is his profound religious faith in a principle which the Protestant never believes and often fails even to understand—faith in the divine supremacy and infallibility of the Church. We do not believe it, though we think that we understand it. The second is the fact that he

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works through an organization governed, as all organizations are, by its traditions, that is, its habits. Man is said to be master of himself, yet he is controlled, not merely by the infirmities and the habits, but also by the necessary laws, of his body, through which alone he can act on the world. So the Pope is controlled, not only by the imperfections of the Church the head of which he is, but also by its temper, its habits, its necessary laws. Working always in a spirit of entire and consecrated loyalty to the essential principle of the Roman Catholic Church, and always with a tactful and diplomatic skill in harmony with its past traditions and its present personnel, Pope Leo XIII. has done all that piety and statecraft combined could do, consistently with this spirit of loyalty and this harmonious co-operation with the hierarchy, to bring the Church and the democratic movement of our age into harmony, by inspiring the Church with the humanistic spirit and by endeavoring to inspire democracy with the spirit of respect for law and order founded on and inspired by the spirit of reverence for God and the institutions of religion.

His unswerving loyalty to the Roman Catholic faith, coupled with his unmistakable and avowed sympathies with the movement of humanity toward a broader and freer development than any which it has known in the past, have given to his acts, in the eyes of the unthinking, an appearance of inconsistency, which we are persuaded disappears when these two elements in his character are considered—elements not often, perhaps, united in one person, yet by no means necessarily inconsistent.

It is the claim of the Roman Church to be the only Church of God, the sole heir to the authority of Christ, his true vicegerent, "a church established by Christ for the instruction of all; spread for that end through all nations; visibly continued in the succession of pastors and people through all ages." A considerable and not uninfluential section of the Anglican Church have, during the past century, been trying to identify themselves organically with this Church, without disavowing their own ancestry and inheritance. There was something to be said for their claim that they were not truly separated from the Church of Rome, since they could unquestionably trace their ecclesiastical lineage back to the Roman hierarchy. A politic ecclesiastic less loyal to his own convictions might have found, or tried to find, a door by which this section of Anglican Churchmen could become loyal adherents of the Mother Church without the mild martyrdom which secession from their own Church would involve. To this suggestion the Pope would give no countenance. When at last the question was fairly brought before him, he declared the Anglican orders not only to be irregular—irregularity might be cured by a general act of recognition—but absolutely void, so that these Anglican Catholics could come into fellowship with Rome only by openly, frankly, and publicly abandoning their fellowship with the Church of England, a step which very few of them were willing to take.

The same uncompromising adherence to fundamental principles was again illustrated by the Pope's letter to Cardinal Gibbons on Americanism; though in this case it was coupled with a definition of the degree of accommodation to local needs and local sentiments which can be regarded as consistent with such loyalty. "The doctrine of faith," said the Pope in that letter, "has not been proposed like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to be faithfully kept and infallibly declared." This is his definition of that article of faith which, as we have said above, cannot be believed and can hardly even be understood by a Protestant mind. Insisting on this, the Pope goes on to add that, adhering to the divine doctrine and the divine principle of morals without deviation, yet the Church "has never neglected to accommodate herself to the character and genius of the nations which she embraces." Hence "if by this name [Americanism] are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is designated your political condition and the laws and customs by which you are governed, there is no objection to the name."

This principle of ready accommodation of infallible authority and inflexible and unchanging law to changing circumstances,

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which is the key to the character and career of Pope Leo XIII., finds a striking and, to the American people, a valuable illustration in the policy which has been pursued by the Church, under the direction of the Pope, regarding our common-school system. At one time it looked as though the power of the Church would be concentrated on an endeavor to disrupt our public-school system, on the ground that if the schools are left to be carried on by the State they must be either Protestant or godless. It was not uncommon for priests to compel parents to send their children to the parochial school under penalty of excommunication; and the result was unquestionably not only the creation of hostile feeling between Protestants and Roman Catholics, but also some loosening of the tie which bound the Roman Catholic laity to their Church. All this controversy has passed, let us hope forever, from the American community, by the application of the principle enunciated by Pope Leo XIII., that loyalty to the Church is not necessarily inconsistent with recognition by the Church of the laws and customs by which the particular community is governed. In 1893 it was definitely declared, evidently with the approval of the Pope, since it was by his special representative, that the Church of Rome does not disapprove the public schools; that it forbids priests or bishops to excommunicate parents because they send their children to the public schools; and that it approves such schools, provided other and adequate provision can be made for the teaching of the children in religion. How, under Monsignor Satolli, Father McGlynn was restored to the priesthood, from which he had been deposed, nominally because of his adherence to the Single Tax, really, as there is good reason to believe, because of his adherence to the public-school system of the United States, our readers will remember. That single act of restoration interpreted and emphasized the liberty of speech and of opinion sacredly secured by the Pope to the priesthood, so long as the priest remains loyal to the supreme authority of the Church and its essential tenets.

A less important though a not less striking and interesting illustration of the Pope's desire to work in harmony with the American Republic is afforded by the cordial support he has given to Judge Taft's proposal for the solution of the perplexing Friar land question in the Philippines. In this case the reactionary spirit, which is not without influence in the Vatican, would, if it could, have blocked the way toward the purchase of the Friars' lands by the Philippine Government acting under the advice of the Government of the United States; for the reactionary spirit is hostile to that separation of Church and State and that religious freedom in the State which is of the essence of American institutions. The Pope by giving his cordial approbation to the purchase has given impulse to this plan for solving what threatened to be a most difficult problem, and largely determined its success. It is to be hoped that his death will be followed by the election of a successor who is in sympathy with his spirit, and will do what he can to carry to a successful issue his conciliatory policy.

Turning from the more ecclesiastical aspects of the career of Pope Leo XIII., these two characteristics—uncompromising adherence to principle and recognition of and accommodation to human conditions as they vary in different communities and epochs—is nowhere more strikingly illustrated than in his famous encyclical on "The Condition of Labor," issued in June, 1901. In this encyclical the Pope explicitly recognizes the fact "that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor;" but he equally explicitly condemns as spurious remedies the anarchy which would abolish all law and the socialism which would abolish all private property; and he emphasizes as the only remedy that spirit of brotherhood which honors all labor and condemns all idleness, is alike inconsistent with envy and pride, and unites different classes, and we might here add different races, in the bonds of friendship and of brotherly love. We do not recall any single document issued during the last quarter of a century which deserves so much to be regarded as a true statement both of our social disorder and of the direction in which we are to look for a remedy as this Encyclical of Pope Leo XIII. And the reader should remember

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that when this Encyclical was issued the tendency of the prosperous was to affirm that there was no disorder to be remedied, and even more than to-day it was the tendency of those who spoke for the unprosperous to affirm that the only remedy was a social revolution. It is hardly too much to say that the choice generally offered was between Mr. Carnegie's "Triumphant Democracy" and Count Tolstoi's "My Religion."

Pope Leo XIII. was elected to the Papacy in February, 1878. During the twenty-five years of his office he has proved himself a great statesman. He has recognized that humanistic and popular movement which during the nineteenth century has revolutionized Europe, and which may be designated by the general term democracy, and he has so directed the life of the Roman Catholic Church as to furnish to this movement, full of peril as well as of promise to humanity, the restraining and regulative influence, not only of the spirit of religion, but also of the traditions and institutions of the most powerful of the Christian churches. His name as a leader of democracy, though rather as a restraining than an inspiring leader, deserves to take place with those of Cavour in Italy, Gambetta in France, and Gladstone in England.

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Opium in the Philippines

We have been at pains to secure accurate information as to the pending discussion in the Philippines concerning the best method of dealing with the opium trade in that archipelago. There is no "Administration bill," no "Root bill," no "Taft bill," no "Commission bill." Since the American occupation there has been no restriction in the Philippines on the use of opium. The Spanish law departed with the Spanish Government, and no new law has come in to take its place. In order to consider the whole subject more thoroughly, the Commission has had drafted and presented to it for consideration two plans. One of these follows, with some modifications, the method pursued in the English colonies; the other the Japanese method. Under the former method all but medical use of opium would be prohibited, except to adult Chinamen; selling to any one else would be made a criminal offense; the exclusive right to import and sell would be farmed out to the highest bidder; he and his agents alone could sell; he would be put under heavy bonds to observe the law; the price paid by him for the monopoly would be such as to assure a high price for the opium he sold; and on these provisions of the law the Government would rely to limit the sale and use of opium. Under the other method, all wholesale of opium would be conducted by the Government; it would be sold only for medical purposes; and retailed only by apothecaries, who would be forbidden to sell except on prescription of a physician. The first law, it will be seen, is a form of high license; the second is a form of prohibition. Neither has received as yet the approval, directly or indirectly, of the Administration, the Secretary of War, the Philippine Commission, or any of its members. Both plans have been formulated for the purpose of a more thorough consideration. At the present time, the consideration of the whole topic is awaiting an investigation into the practical effects of prohibition in Japan, Upper Burmah, and Formosa, where it has been tried.

He who is a prohibitionist on principle will think that any such investigation is unnecessary. He will think that if the use of opium is wrong it ought to be prohibited. We are not of that opinion. In our judgment, the object of the legislation should be to reduce the use of opium to a minimum. If high license will reduce it more effectually than prohibition, high license is better; if prohibition will reduce it more effectually than high license, prohibition is better. The law is to be measured solely by its effect on the traffic. In dealing with vice that is the best law which is practically more efficacious in making vice difficult and virtue easy. The fact that high license will give the Government a considerable revenue, which can be expended on education, is a matter not to be considered. The question and the only question to be considered is how best to protect the community from the evils arising from the opium habit.

This question is not a simple one. Monopolies are to be discouraged, preeminently monopoly in dealing with an

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article which is so largely an instrument of vice. The higher price the monopolist pays for his exclusive privilege, the stronger will be his temptation to push the sale of the pernicious drug. The larger the revenue which the Government receives, the stronger will be the temptation of both Government and people to acquiesce in the continuance, and even the extension, of the opium habit. The instinct of America cannot be disregarded, and that has always been strongly opposed to England's course in dealing with the opium traffic in China, and will be strongly against any regulation which seems to give National sanction to the opium traffic in the Philippines. There are serious objections to the plan of farming out the exclusive right of selling to the highest bidder.

On the other hand, opium smoking is so established a habit among Chinamen that prohibition would inevitably induce evasion and violation of the law. Smuggling would become common, and in an archipelago possessing so extensive a coast line, could not be prevented. The same peril from corruption and blackmail which has attended prohibitory measures in dealing with alcohol in the United States would attend prohibitory measures in dealing with opium in the Philippines. The drug-stores are generally carried on by Filipinos, and are gathering places for the people. Banishing opium to the drug-stores might promote the opium habit among the Filipinos while apparently prohibiting it among them. The fact that the Chinese traders are generally opposed to the high license measure and are promoting the agitation against it, gives color to the belief that they think it would be easier for them to conduct an illicit trade under prohibition than under high license.

We recognize the serious difficulties in the situation. It is doubtful how far it is practicable for Americans to impose their own ethical ideals on a people of a totally foreign race; it is doubtful how far it is right to do so. But there is a method which is neither prohibition nor high license, which approximates more nearly to the Gothenburg system of dealing with the liquor question. It appears to us that this plan is perhaps worth consideration. This would be for the Government itself to assume the exclusive sale of opium; to sell it through salaried agents and only in the larger towns; and to sell it only to Chinamen or upon the prescription of a physician. The Government might fix such a price for the opium as would have the restraining effect of a high license on the sale. Its agents would be under no temptation to promote the sale, for they would make no profits upon the sales. Thus some of the objections to prohibition on the one hand and high license on the other would be obviated. The Government would, it is true, make a profit out of the sale. But there is no reason why it should not make a profit out of the sale of opium as a medicine; and the objection to its making a profit out of the sale to Chinamen would be counterbalanced by the fact that it could regulate that sale, as it could not if it was conducted by a private monopoly.

There is clearly no occasion for going into hysterics on the subject. It is one which calls for the most careful consideration. It may be assumed that it is receiving such consideration from both the home Government and the Philippine Government. It may be assumed that both will welcome any light which can be thrown upon it by the press of this country. But it is light, not heat, that is needed.

Peonage: A Significant Mistrial

We have reserved comment on the latest peonage case in Alabama until the full and authoritative reports of the case were before us. They show that not only a single citizen was on trial for the crime of maltreating a helpless black man, but also a jury of twelve men were on trial upon the question whether they would give greater weight to their prejudices against the negro than to their oath of office. Seven of the jury, to their credit be it said, put their honor above their prejudices; five of them put their prejudices above their honor. We are sorry that we are not able to give the names of these five jurymen, that they might receive the only punishment possible in their case, that of universal obloquy.

In this case a negro by the name of Glenny Helms was arrested, apparently

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without any cause, on a charge of vagrancy, fined, and then sold to a Mr. Turner to work off the fine. There was a claim that Glenny Helms consented to go with Turner in preference to paying the fine and submitting to the four and a half months of hard labor included in the sentence. Turner was indicted for holding Helms in slavery. Judge Thomas G. Jones, before whom the case was tried, in his charge to the jury made both the facts and the law in the case very clear. There was no justification in the law for the original arrest and conviction of Glenny Helms. There was no foundation in law for the supposed contract by which he was bound over to Mr. Turner. There was no legal justification for the beatings to which he was subjected, or for holding him in duress and forcing him to labor, or for pursuing him when he ran away and bringing him back. "So far as Glenny Helms's rights are concerned, he stood, when he and his companions were being bid off at Dadeville, just as though some ruffian had come on the streets of Goodwater, and picked him, and forcibly carried him off to hire him out. In the eyes of the law he stood just as one of your boys would stand if he were thus robbed of liberty." The pretended contract into which Glenny Helms was forced by this illegal arrest was in the eyes of the law no contract. "There cannot be," said the Judge, "any voluntary contract in the eye of the law made in this country by which a man surrenders his liberty and his person to the dominion of another to secure an obligation, if in consequence of that obligation and claim the man is forced to do labor against his will to pay that debt or obligation. The law steps in, and says to people who attempt it, You shall not do it."

It is evident from the Judge's charge that there was no real question either as to the law or as to the facts. This was made still more evident by the supplementary charge of the Judge when the jury returned to the court to ask further instructions. "There is not," said the Judge to the jury, "a man on the jury who can give a scintilla of reason for disbelieving that this boy Helms was carried to Turner's place, kept there by Turner, by force and against his will, in order to work out a debt or obligation which Turner claimed against him, until Helms's father paid what Turner claimed to be due, on account of the obligation incurred by the advance to pay the fine and costs, and that under the law given you this constituted the holding of Helms to a condition of peonage, wilfully and knowingly, against the statutes of the United States. Return to your deliberations and see if you cannot perform your duty."

The jury did return to their deliberations, and could not perform their duty. They could not agree upon a verdict and were finally discharged. The only reason why they could not was that five of the jurymen were indifferent to the solemn appeal of the Judge in his opening charge: "In a little while the Judge and the criminal, the prince and the pauper, the great and the humble, will all pass away. It matters not then who they were, how high or how low. The question when we go to the great beyond is not who we were, but how did we discharge our duty in our sphere while we were here below."

The trial of Turner and the charge of the Judge will possibly do as much to break up peonage in Alabama as the verdict of the jury would have done if the five recreant jurymen had not been recreant. Condemnation by the State, and, so far as they know the facts, condemnation by the Nation, will rest upon these five jurymen, and their verdict will emphasize and focus the national condemnation of a race prejudice which refuses to do justice to the poor and the helpless because he is black. In saying this we do but echo the rebuke visited upon these five recreant jurymen by the Judge, "as an Alabamian, as a Southern man, and as an ex-Confederate soldier." "Those of you," he said, "who have refused to follow the instructions of the court have, in effect, said to everybody in and out of Alabama, in a plain case, where there is no dispute as to the law or the facts and no room for reasonable doubt, that a jury in one of the most intelligent districts in this State has divided and declined to enforce the law for no other reason than the base one that the defendant was a white man and the victim of the law he violated is a negro boy."

It is now for the press of Alabama to repeat throughout the State these words of the Judge, and create a public senti-

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ment in the State which will secure justice and the protection of the law for the innocent negro against the oppressions of the oppressive white man. We believe that this can be done. In spite of the dishonor which these five men have inflicted on their State, we shall still believe that the Southern States may be trusted to deal justly with the negro, that the noble example set by Judge Jones will be more weighty than the ignoble example set by the five jurymen. If the future should show this trust to be unfounded, it will then be for Congress to provide, as it can under the Constitution, for an appeal to a more honorable or a more courageous tribunal than that furnished by this Alabama jury. This power is given to Congress explicitly by Article XIII. of the Constitution, which not only provides that "neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist in the United States or any place subject to their jurisdiction," but also provides that "Congress shall have power to enforce this article by appropriate legislation." If this Constitutional provision is set at naught by Southern juries, it will be quite within the power of Congress to transfer those accused of crime under this Constitution to a locality where an unprejudiced jury can pass upon the offense.

Judge Jones expresses the thanks for the court to those of the jury who tried to follow the law as the court gave it, for trying to do their duty. The Outlook, repeating these thanks, extends them on behalf of the Nation to the Judge who did his duty so faithfully and so well under circumstances of so great difficulty.

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"Ready-to-Wear" Degrees

Some Englishmen amused themselves last month over a libel suit brought by a Congregationalist clergyman of London against the "Christian World" for declaring that the degrees which he had obtained from Harriman University, in Tennessee, were those of a "fake" university, and were "contemptible and worthless." This clergyman denied that either the university or the degrees he had received from it could be termed fraudulent, inasmuch as the institution was chartered by the State, and the degrees had been granted only after examination; he therefore demanded of the journal retraction and apology and claimed one thousand pounds damages. Thereupon he began his suit in the High Courts of Justice.

In describing the "university" in question, the clergyman's counsel declared that it was established in a prohibition town by "the Temperance party of America." "We like to have our universities," said this lawyer, "under the shade of cathedral and ancient and historic buildings. In America they are of a more practical turn of mind, and they like to have their universities not so much near a cathedral as far away from a public house." He asserted that it was a flourishing institution of three hundred students and twenty-seven instructors; that the clergyman had studied, taken examinations, and had received first his bachelor's degree and then his doctorate; and that as a Nonconformist finds it almost impossible to obtain academic dignity from English universities, he was forced to turn to America.

On being cross-questioned the clergyman admitted that although Harriman was his "Alma Mater" he had never been near it. He had been at Ocean Grove for his examinations.

Question. You are proud to have a Harriman degree? *Answer.* Yes. (Laughter.)

Q. And yet you never went there? *A.* No, and for good reasons.

Q. Possibly! Is Ocean Grove, where you were examined, about a thousand miles from Harriman, or how far is it from Harriman? *A.* I suppose some eight hundred or a thousand miles.

Q. Is that the nearest you have got to Harriman? *A.* No

Q. How near did you get to it? *A.* I went further south to Baltimore to preach, and to Washington, and I rather think that that would be the nearest point.

Q. I am afraid I do not know the distance; it is a large country; but did you ever get within one hundred miles of it, or within five hundred of it. *A.* I could not say, unless you showed me a map. (Laughter.)

When further cross-examined, the clergyman proved to be somewhat confused as to the Latin form of the doctor's degree for which he applied. This, perhaps, is not surprising, in the light of the

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Latin used by the chancellor in the following letter submitted in evidence:

The American Temperance University,
Harriman, April 16, 1900.

My Dear Dr.: Your letter of March 27 duly received.

I will fix your degree as per your wish, *Divinitatis Doctoris*. . . . I have so arranged your name as to cause my books to show that your degree has been earned, and it will come *pro merito*, and not *pro honoris*. This is conferring the favor of recognizing your scholarship and literary work through the years. I am quite sure this will be gratifying, and, besides, it makes sure the degree at our commencement.—With great respect: always your friend, J. F. SPENCE.

Arranging a name so as to cause books to show that a degree was earned and not given "*pro honoris*," may well have drawn from these Englishmen some hilarity on account of its moral as well as its linguistic ingenuousness.

A Yale professor, sent by the "Christain World" to Harriman, found there dilapidated buildings, a class in elementary arithmetic, some young women learning book-keeping and type-writing, the director of the school of Domestic Science keeping house for an oil agent and his wife, and the professor of astronomy a practising dentist. The degrees, it transpired, bestowed by this institution upon the plaintiff were granted after an examination conducted by a man who was not only not a member of the faculty, but not even a member of the "university." The jury without hearing all of the defense brought in a verdict against the complainant clergyman. The "Christian World" comments: "Convinced free-traders as we are, we must certainly plead for protection against the importation from America or elsewhere of this class of degrees."

Another institution in Tennessee, boasting the resounding title of "The American National Nashville College of Law," has been dealing in degrees given, as its sister institution would say, "*pro honoris*." Its "President and Dean, *ex officio*," has been sending out letters (only two have reached this office) stating that "the college will confer a title upon some worthy educator or jurist of your State," and that the name of the person addressed has been suggested. Questions are inclosed to be answered, of which these are samples: "Married or single?" "Profession or avocation?" "If not a graduate, state time studied in years." "Do you believe in the co-education of the sexes in a college of law?" "Do you chew or smoke tobacco or drink intoxicants of any kind?" "Do you take exercise daily?" "Was Pope right in saying: 'Drink deep or taste not of the Pierian Spring'?" "Are you a subscriber to 'American Legal Lore'?" A fee of ten dollars is required in advance to cover the "cost of the issuance of the diploma, and engrossing name in the same." In an accompanying circular the college song is printed with the statement that the "Alumni . . . appeals *(sic)* to all lovers of the law . . . to have this song sung all over the United States, and to have it published in all newspapers and magazines, and inclose a copy in all your letters." As we cannot sing it all over the land we comply with the request as far as we are able by printing the remarkable production here:

Down in the beautiful Southland,
In a spot so dear to one and all,
Stands our noble Alma Mater,
The Nashville College of Law.

Chorus:

Sound its praises, sing them ever,
Help it onward, loud the story tell
Welcome to thee, our Alma Mater,
Welcome, all welcome, farewell.

Down in our sunny Tennessee,
'Midst hills, music, echo, and sound,
Where all in nature smiling seems,
Stands the pride of an Athens town.

On the letter heading appears this legend:

CORRESPONDENCE DEPARTMENT OF LAW.
All courses in Law are now taught by the Correspondence Method the same as in Residence, having over 1,000 students in this department last year.

This helps to explain the question about the Pierian Spring.

"Our motto," according to the Dean, "is that we shall pass through this world but once, and therefore any good thing that we can do, or any kindness that we can bestow upon a truly worthy one, let us do it now; let us not defer it, nor neglect it, for we shall not pass this way again." This subtle and tactful hint to respond quickly to his offer of "The Honorary Degree of Doctor of Laws, LL.D.," as he is not likely to pass our way again, has, we confess, lost whatever effect it otherwise might have had since we learned of the experiences which the

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London Congregational clergyman underwent after receiving a Tennessee degree.

Englishmen take their academic degrees very seriously; Oxford undergraduates have profited by that fact for many annual occasions in the Sheldonian Theatre; in America academic titles seem to be going fast the way of the Kentucky "Colonel" or the more prevalent "Honorable" or "Past Grand Master." Incidents which call into prominence institutions that manufacture degrees "while you wait" may be hailed as delightful and diverting displays of human vanity; but as causes for serious concern they may be briefly dismissed. So, in the words of the Nashville college song, we bid this subject,

"Welcome, all welcome, farewell."

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The Spectator

The Spectator has an aunt who visits the poor after the fashion of her youth. He has a niece who is in a college settlement, and a cousin who is connected with the Charity Organization Society. The more he hears them all talk upon the subject of charity visiting, the more thankful he feels that his is not a case of destitution. He feels guiltily conscious of certain defects of character which, being passably prosperous, he is enabled to conceal from the eyes of the world, but which he knows that a trained Friendly Visitor would find out and tabulate with unerring clearness. He realizes that as a charity case he could not be marked "deserving" on account of them, and he is reminded of the frank remark of another aunt upon one occasion, when the lack of personal cleanliness of a certain needy household was being condemned: "Well, Eliza, all I have to say is, that if *I* were destitute, I know I should be dirty, and I think I should steal!"

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Worthy or worthless, however, the poor will always be visited, since they are always with us, and the human impulse to help them remains happily unquenchable, whether it takes the old-fashioned, haphazard channels of personal gifts of soup, cast-off clothing, and baskets of food, or follows the new courses of scientific relief organization. The difference in method does not affect the singleness of the purpose. How much it helps the poor to visit them is thought by some to be open to discussion, and many social theorists are impatient of any mode of charity, as buttressing social injustice. But knowledge is power; and here is where, to the Spectator's mind, the evolution of charitable processes has begun to tell. From the methods of his aunt to the methods of his niece and cousin, charity has taken a long step forward, as regards the community. The average case of destitution may have gained more in money, food, clothes, etc., from the old-fashioned visitor (often more, indeed, than was good for the recipients); but the community gains far more from the modern worker among the poor, as regards possible prevention of the worst evils of destitution, and possible removal of the slum from the city map. The systematic study of the causes of poverty cannot buttress social injustice, but must inevitably make for better social conditions. The charting of the reefs on which the "submerged tenth" makes shipwreck means a safer navigation in the future.

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The Spectator remembers, as a boy, carrying beneficent baskets for this same aunt of his, when, as a young woman, she went about her charitable work. Her principle was never to go empty-handed, because, as she said, "one can't give advice with any freedom unless something else is given besides." The advice was sensible and the relief substantial; yet it has become the fixed assertion of this habitual benefactress that "the more you know of the poor, the less you believe in them." Her generosity, however, continues in spite of this. As to theories about the poor, she has none. Each case is treated individually, and she has no records save those of memory—which in her case are so vivid, accurate, and humorous, or pathetic as the case may be, that the Spectator can never forget some of her descriptions. There was the family of eight, for instance, without fire or food, who, when a round sum was raised for their relief, took the opportunity to have all their photographs taken. They "had wanted to all their lives, but never could get round to it before," was their ingenuous explanation. And then there was the man for whom she laboriously collected subscriptions to buy him a new wooden

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leg, only to find afterward that he and his wife were paying for a piano, on the installment plan, all the time.

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Just here the Spectator's niece from the College Settlement is ready to argue in behalf of modern methods. Charity was of no use, she pointed out, to those families until their conceptions of life were readjusted. They were the product of wrong conditions and ideas. They needed training and suggestion more than fire or food or wooden legs. The Charity Organization cousin, too, considers that the best visitors for such families would give no personal relief. Such a case presents a problem—and here the Spectator can see the actual joy with which the present-day visitor girds herself for the conflict with it. In old-fashioned visiting, if the household turned out "unworthy," the visitor sighed, gave more advice, and then turned resignedly away. But now the "unworthy" case must be analyzed, the heart of its mystery plucked out, and all kinds of remedies tried. The more obscure the disease, the more glorious the cure. Old-fashioned charity poured in oil and wine; modern charity uses the scalpel and the microscope. The Good Samaritan must be something of a Sherlock Holmes to satisfy twentieth-century requirements. The outline of a complete registration of a given family in the charity office records combines the features of a census report, a medical diagnosis, a biographical dictionary, and a business directory. Rent, debts, savings, pawn-tickets, education, habits, previous residences and employers, friends, health, earning capacity—there is no end to the list. A man's own mother can hardly know as much about him as a well-trained visitor searches out and reports. The fierce light that beats upon a throne is nothing to the X-ray that penetrates the inmost secrets of the applicant for relief; and the short and simple annals of the poor, while enough for the poet of past centuries, are superseded by (a) their Social History; (b) their Physical History; (c) their Work History, and (d) their Financial History, with copious data under each head.

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The best visitor, the Spectator's cousin has explained to him, cannot take the risk of giving relief, either in money or provisions, at all. In a worthy and self-respecting case, the gift of anything by a visitor makes the relation constrained ever after. In unworthy cases, each visit suggests a new demand. This is true, no doubt; and yet the Spectator himself would feel like a pickpocket if he visited a family in distress and did not give them something. He would feel constrained ever after, whether they did or not. Discipline of the natural impulses is evidently the first step in a visitor's training. But —paradoxically enough—this modern method ends in belief, not lack of belief, in the poor. "Not alms, but a friend," is the motto to-day, and friendship and esteem, as usual, go together. The visitor suggests, rather than advises; studies the case from other points than that of personal giving, inspires self-help, brings neighborhood, church, and institutional relief to bear without directly administering them, and especially endeavors to help the poor, not as individuals, but as part of society, looking to the effect of every act upon other cases as well. Such intelligent care stimulates the visited to rise to their best, and, if there is anything good in them, develops it. The College Settlement worker, doing work for a neighborhood rather than individuals, in the same spirit, comes also to blame conditions, but to believe in those who are at the bottom of the social scale. In this respect, whatever modern methods have or have not done for the poor, they have done much for the workers among them by substituting optimism for pessimism.

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The Spectator's niece, indeed, goes so far as to assert that if any fashionable residence block uptown were visited by trained charity workers, and the results tabulated, the showing, as regards the essentials of individual character, would not be markedly different from that of the tenements. "There are some rich people of my acquaintance," she says, severely, "who appear to me much more hopeless than any charity case, because they are worthless after having had every opportunity to be otherwise." It is at this point that the Spectator, as aforesaid, feels thankful that he is not so destitute as to be investigated—and yet, what a blessing the wise and gentle guidance of a Friendly Visitor might be to any of us!

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The Mission Indians

By Charles F. Lummis

THE story of the Warner's Ranch Indians, evicted from their immemorial home by the decision of the United States Supreme Court, has aroused as widespread interest as any case in the recent history of our Indian policy. As in every case which appeals to public sympathy, there has been too much of more than sympathy—too much also of something worse than folly. A compact and official statement of the facts may be of interest to The Outlook. If from one standpoint the affair gives us nothing to be proud of, and is too much in keeping with our "Century of Dishonor," from another it seems to me to open the door of the most hopeful condition we have yet seen in our Indian affairs.

I have called the Cupeño tenancy "immemorial." Their own traditions assert that "When God made yonder Eagle-Nest and Rabbit-Hole mountains, he gave us this land." The first official invasion of Southern California by Americans found these Indians *in situ*. They were an appanage of the Mission of San Luis Rey. There is no historic evidence that civilized man ever found the Agua Caliente (or Warner's Hot Springs) vacant of these Indians. That they were located here when the Mexican land-grant was made under which they are now undone is absolutely established. The first grant was made June 8, 1840, to José Antonio Pico by Governor Alvarado, which provides that the grantee "shall not molest the Indians that thereon may be established." The grant to Warner was dated November 28, 1844, and was made by Micheltorena, a notorious Mexican carpet-bag Governor of this much-milked province. It did not contain the formal clause, but that is insignificant. In the California of then, the wildest dream could not have conceived of any title under which the Indians *could* be molested.

Colonel John J. Warner, a Connecticut Yankee whom I knew well, was in my time a very amiable and respected old man; but he was not precisely the most fortunate successor to the paternal rule of Spain over the Indians. The abstract of Lieutenant-Colonel Emory's report, further on, is pertinent; so also is the fact that in 1850 Warner had to flee the ranch. This can best be understood by those who knew the nature of these Indians, among the most docile known to history. Governor J. G. Downey, who took the grant from Warner, was better qualified in this respect. In a personal letter of October 10, 1874, he writes of these "poor, unfortunate, deserving, and neglected Indians," and urges efforts in their behalf. His heirs, however, have for several years actively fought for a "clear title"—that is, for the ejectment of the Indians. The American idea has arrived in the land to which it is most foreign. To make the legal story short, the suit of the American claimants reached the California Supreme Court, and was decided in their favor by a divided bench, four to three—Chief Justice Beatty and Justices MacFarlane and Temple dissenting. The Supreme Court of the United States, in May, 1901, affirmed this decision.

A vital contention of the American claimants was that the Warner's Ranch people "are not Mission Indians." With entire respect for the character and legal attainments of their attorneys, I believe they erred in straying into ethnology. The Cupeños (Spanish locative, derived from "Cupa," their own name for their home) are of the Luiseño linguistic stock, the same as the Indians of Pala, their new home. The tribe was under the mission of San Luis Rey de Francia, of which magnificent establishment both Pala and the Hot Springs were *asistencias*. The old adobe chapel at Warner's Hot Springs was built long before the grant to Warner, or that to Pico, by the Franciscan missionaries of San Luis Rey. This is admitted by claimants' attorneys (v. briefs before the United States Supreme Court), who admit that Warner bought the chapel.

Under date of December 2 and 3, 1846, Lieutenant-Colonel W. H. Emory, of the advance guard of the Army of the West (Thirtieth Congress, first session ex. Doc.

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No. 41), reports as to the status of Warner's Hot Springs:

Above us was Mr. Warner's backwoods, American-looking house, built of adobe and covered with thatched roofs. Around were the thatched huts of the half-naked Indians, who were held in a sort of serfdom by the master of the *rancheria*. I visited one or two of these huts, and found the inmates living in great poverty. The thermometer was at thirty degrees; they had no covers but sheepskins. They told me that when they were under the charge of the missions they were all comfortable and happy; but since the good priests had been removed, and they were in the hands of the people of the country, they had been ill-treated. This change took place in 1836. . . . Near the house is the source of the Agua [sic] Caliente—a magnificent hot spring. . . . The Indians have made pools for bathing. They huddle around the basin of the spring to catch the genial warmth of its vapors, and on cold nights immerse themselves in the spring to keep warm. A day will come when the invalids of the white race will assemble here to drink and bathe in these waters.

On the same date Captain A. R. Johnston, First Dragoons, who was killed three days later in the first fight with the native Californians, wrote in his diary (same document):

We found Warner's a place which would be considered a poor location in the United States . . . with a hot spring and a cold one on his place. . . . The labor is performed by California Indians, who are stimulated to work by three dollars a month and repeated floggings.

Certainly no student of California and Spanish America can pretend that the United States Supreme Court was tolerably informed as to the Spanish land laws, upon which, in the last analysis, every land title in California rests. It is not an extreme statement to say that there is no possible construction, nor evasion, by which, under Spanish jurisdiction, Indians could be ejected from their birthplace, or their homes sold over their heads. From the beginning of that marvelous policy—dimly conceived on the first return of Columbus from the New World, and formulated swiftly, almost unerringly, and with a statesmanship we well might copy—the tenure of the Indians in Spanish America was absolutely secure. It may be added that the Indians in the United States now most thoroughly safe in their lands, are those in whose case our Government has confirmed the titles given by Spain. And entirely aside from Pueblo grants, every individual "encomienda," "repartimiento," land grant (Merced), or whatsoever title to land, was invariably subject to the rights of the Indians thereon. Whatever criticism lies in the Warner's Ranch case must apply to the Supreme Court's unfamiliarity with the basic land laws of Spanish America—if the statute limitations release that astounding act of Congress, the act of March 3, 1851, and its resultant Commission, which virtually held every man in California guilty of having stolen his home until he proved that he had *not* stolen it. Under this, the most incomparable example of "Tenderfoot" legislation, thousands of Californians lost their titles. Naturally, many failed to understand that they were accused, and failed to appear before the Commission. And not only ignorant and remote Indians, and Mexicans, who never saw a legal notice and could not read it if seen: even the bishop of Los Angeles and Monterey lost valuable properties by failure to prove that they were his.

As a student of Spanish America I venture the assertion that no case comparable either to this legislation or to the eviction of the Warner's Ranch Indians by the Supreme Court can be found in the whole judicial record of Spain in America in more than three centuries. Still, this is not so bad as broken treaties and violated faith; it is a mere case of ignorance of the subject, in which, probably, not twelve living Americans are expert.

The claim that these are not Mission Indians is scientifically absurd. Aside from their old Franciscan chapel, aside from the fact that every one of them speaks Spanish (though the nearest Mexican settlement was over fifty miles away), it is notorious that every one of them wears a Spanish baptismal name. The oldest man of the whole tribe, Leonardo—who as an adult man (of about forty years, he tells me) acted as a guide for General P. St. George Cooke, in 1846—carries in his very name sufficient title to the status of his people as Mission Indians.

But if, from the legal side, the case continues the long line of melancholy precedence, the episode as a whole marks what it is not unfair to count a new era in our Indian policy. For the first time, so far I know, Indians have here been given a far better home than that from

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which the decision of the Court ousts them. And the reason is instructive. It didn't "just happen." Thanks to the widespread interest aroused by their sentence of eviction, Congress appropriated $100,000 to procure these Indians a new home, remove them thither, and support them during their readjustment. Working with its usual machineries, the Indian Department through an Indian Inspector (a man of whose integrity I am convinced, but not of his familiarity with the West) had decided to pay $70,000 for 2,370 acres of a dry ranch, which by official measurement had, at the beginning of the irrigation season, precisely one-quarter of one miners' inch of water for irrigation—almost enough to wet down a city lot.

One of the results of the universal surprise with which the decision of the Supreme Court was received in California was the formation of the Sequoya League, incorporated, "to Make Better Indians"—a much needed organization of American citizens, to assist the Government in caring for its wards. The League was launched only after personal conference with President Roosevelt, the Commissioner of Indian Affairs, and others in authority, and their promise of co-operation with the plans outlined. It is not, perhaps, improper to say that the same plans have been formulated for fifteen years, and that this is the first Administration under which, it has seemed to me, we could feel sure of the official support to carry them out. I am glad to be able to add that throughout the League's work these officials have kept their pledge. Several times the President has personally and directly intervened to keep routine and selfish interests from strangling the necessary work.

The first campaign of the League was to secure the appointment of a Commission to find a proper home for the evicted Indians. After a struggle of many months, this effort succeeded. A Commission of three Californians, of long residence, familiar with land and water conditions and values and with Indians, was appointed to assist the Secretary of the Interior to procure a proper reservation for the Warner's Ranch Indians, "and such other Mission Indians as may not now be provided with suitable homes." That Commission (which served without compensation of any sort) took the field on the third day after the telegraphic notice of the appointment; worked from 4 A.M. to late at night for many weeks, Sundays and holidays included; traveled over one thousand miles by wagon, besides several thousand by rail; inspected 107 properties offered for sale for this purpose, including about one hundred and fifty thousand acres; made engineer's measurements of every flowing stream on these properties; and presented a report which left no honorable alternative, and which was promptly adopted by the Department of the Interior. With the usual delays of red tape, it took six months to perfect the purchase of the property recommended; the Warner's Ranch Indians lost a year's crop; the American farmers (whose improved farms had been purchased for these Indians) lost a year's crop. But the transaction was at last officially completed last February. Under the Commission's recommendation there was purchased in the Pala Valley 3,438 acres of land. Furthermore, the Commission secured the withdrawal from entry, to be added to the reservation, some five thousand acres of vacant public land contiguous to Pala, and surrounding it on three sides. This land is mostly mountainous, and worthless, except as a fence. One of the minor points in favor of Pala is that it is a bowl-shaped valley, absolutely hemmed in from outside contact, except where the stream enters and issues forth, in narrow passes. Only those who know the peculiar phenomenon of "walking fences" (where there are Indians for the fences to walk over) can appreciate how much this means. Since the purchase of Pala, the Monserrate property, which the Government was about to buy for $70,000, has been sold for not over one half that amount. Furthermore, it is to be added that at their old home the Indians claimed only 900 acres, of which possibly 200 acres were arable and 150 irrigable; they had only nineteen miners' inches of water. It will be observed that the Commission procured for them nearly four times as much land, and seven times as much water for irrigation, as they had at their old home—to say nothing of the great superiority of the new land—and fifty per cent. more land and five hundred times as much water as the Government,

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through its ordinary channels, had prepared to buy for nearly $24,000 more. Through the efforts of the League also, the $23,770 saved by the Commission out of the $70,000 appropriated for the purchase of land, has been made available for the purchase of other lands, for other Mission Indians now destitute; and the recommendations of the Commission, if carried out, will relieve from their present actual destitution eight other reservations, including over seven hundred Indians. Almost without exception the Mission Indians of Southern California are suffering; almost without exception they have been crowded to the desert rims of fertile valleys they once occupied, which now, by color of the law or by shotgun title, are occupied by Americans. Even the most haggard of them do not wish to be removed to whatsoever paradise. The Commission's recommendation is that certain lands of their old tenancy, contiguous to their present home, be purchased and added to their reservation. A little bit of the significance of this may be had from the fact that *in one reservation of 29,000 acres the arable capacity would be doubled by purchasing one hundred acres lying adjacent.* The Washington officials, looking at a fertile map and hearing of California land values, cannot conceive why three hundred Indians with 29,000 acres need anything further. But California contains desert as well as orange groves; and in the vast area of the Volcan there are not one hundred acres which can be cultivated.

In mid-May, 1903, 98 of the 300 Indians under sentence of eviction (for the San Felipe Ranch joined its cause with the Warner's Ranch, and there were, in all, about 300 Indians to be provided for) were removed to the new home at Pala by United States Indian Inspector James E. Jenkins. Within a fortnight about two dozen more drifted in. There is no reason to doubt that the remainder will be removed without further friction. The Hot Springs was a public resort; frequented by some very nice people, and by some of those who seek sulphur to remedy their civilization. Under stress of foolish advice from careless sympathizers, and of advice from a bad lawyer and a sensational reporter, the Indians of this village were worked up to decide to resist the eviction by the Government. Thanks to a determined and tactful official, this mood passed; and none of the other five hamlets concerned have at any time threatened resistance.

Materially, the Warner's Ranch Indians in their new home are incomparably better off than in the old. They have 3,438 acres secure in place of an uncertain 900; 140 miners' inches of water instead of 19; a vast amount of timber, and as fertile farms as there are anywhere in the State of California—and I make this assertion as one who may reasonably claim to know fairly well what California is in all its parts. They have not the magnificent hot springs, which were a vast convenience to them for bathing, laundry, and the subjection of stubborn fibers for the rugs which count among their most characteristic industries. But, on the other hand, they have not the people who came with the hot springs, and whose corrupting influence it is perhaps needless to analyze. They will no longer live as landlords, but as hundreds of thousands of prosperous Americans are happy to do in California. They have in their new home enough improved farms to support a larger number of Americans. They are being paid good days' wages to build their own new houses and prepare their valley for their own permanent occupancy. The League urged the Department not "to support them" with rations, meantime hiring American constructors to do the work; but to have them prepare their homes and be paid for it, and earn their own living now, under Government auspices, as they can next year from the fertile fields we have given them. This suggestion was gladly followed. A Department official is now laying out a modern irrigation system for them, with cement ditches and a diverting dam, which will double at least the already abundant water supply—for all of which the League has given detailed, expert specifications, if they are followed.

The public sympathy, which is growing so fast, not only in volume, but in intelligence, needs only harnessing. The time to be sorry for the Warner's Ranch Indians has passed. Those who are competent to entertain the feeling may do it on behalf of the 2,500 Mission Indians now incomparably worse off than those lately removed from Warner's Ranch to

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a far better home. These 2,500 Indians, of the same stock, are worse off than ever before, while the Warner's Ranch Indians are (in everything but the fine sentiment for their home) incomparably better off than ever before in their history. More than half of these others are actually destitute and suffering; about a third of them can be relieved, if the recommendations of the Commission be carried out in good faith. The League is a permanent organization; its corner-stones are common sense and long patience; it knows what it wants, and how to get it. It believes it can wear out any person, or aggregation of persons, or labyrinth of red tape. Its first energy is bent to remedying the condition of all the Mission Indians; later to improve the general conditions in the Indian service as fast and as far as sober and practical people can see their way. The machinery the League already has; all it needs is funds to prosecute its work—and no such work can be prosecuted without funds. The League's latest campaign, now active, has brought about an official investigation of the outrageous application of the universally desired "Hair-cut Order," in the case of the Hopi Indians—the well-styled "People of Peace." Their agent has gone to the extent of tying their hands behind them with baling wire, and forcibly shearing their ancient ceremonial queue, as precise and as well-kept as the queue that the Father of his Country wore. Not invidiously, but because I believe it to be not only true but important, the Sequoya League is "different," because directed exclusively by people that *know* Indians, as well as "have sympathy" with them.

As to the Warner's Ranch Indians, their latter state is far better, materially and morally, than their first. All now depends on the working out and administration by the Department of their case. Foolish methods can bring to naught the advancement that has been gained; but as the Department allows sympathy, and as the League is here, and will stay here, the final outcome will probably be a decisive gain. Meantime, the transposed Indians are "finding their feet" faster than was expected. Only four or five are "irreconcilable." The more intelligent and progressive are glad of the better opportunity; the average are reconciled. With the exclusion of two or three disreputable American mischief breeders from the reservation, the Cupeños will adjust themselves quickly and fully to the new home.

Los Angeles, California.

Love

By Madison Cawein

For him who loves, each mounting morn
  Breathes melody more sweet than birds';
And every wind-stirred flower and thorn
  Whispers melodious words:—
Would you believe that everything
Through *her* soft voice is made to sing?

For her, the faultless skies of day
  Grow nearer in eternal blue,
Where God is felt as wind and ray,
  And seen as fire and dew:—
Would you believe that all the skies
Are Heaven only through *his* eyes?

For them, the dreams that haunt the night
  With mystic beauty and romance,
Are presences of starry light
  And moony radiance:—
Would you believe this love that's theirs
Could make for them a universe?

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A Few Memories of Johannes Brahms

By Sir Charles Villiers Stanford

Sir Charles Villiers Stanford, the author of the following article, is the foremost living composer of Great Britain. He is Professor of Composition and Orchestral Playing at the Royal College of Music, and Professor of Music in the University of Cambridge. His compositions in the field of operatic, choral, and chamber music, for the orchestra and for the solo voice, have given him an enviable reputation both at home and abroad. He is best known in this country by his Irish Symphony, his delightful operetta "Shamus O'Brien," and his Irish songs. He has done for the folk songs of Ireland what Brahms and Dvořák have done for those of Germany and Bohemia, and in this phase alone of his musical career has made a contribution to his art which entitles him to a very high place in the esteem of lovers of music. Two volumes of Irish vocal melodies arranged, edited, and harmonized by him are published by Boosey & Co. of this city, and give—in a form easily accessible to the American amateur—an intimation of the scope of his skill and genius.—THE EDITORS.

IT is a curious fact that the lives of the majority of the greatest composers have proved to be very unfruitful ground for their biographers. Inasmuch as they consisted mainly of writing music, eating, sleeping, and exercise (of sorts usually the reverse of sporting), the record is meager except in the case of those who had to do with the dramatic side of their art; of Bach, Beethoven, Schumann, there is little to tell; and so it is with the last of their great line, Johannes Brahms. An article by Mr. Daniel Gregory Mason upon this last of the giants, which contained many interesting personal touches, besides some vastly acute criticism, has encouraged me to put down a few memories, dating mainly from his middle and later period, which may some day be useful when a future Spitta or Thayer arises to write his Life from the point of view of a future generation. But there is nothing striking about them; they are at best feeble side-lights upon a nature which was more than commonly *intime*, and which, moreover, was veiled by a considerable amount of purposeful paradox.

The first time I ever heard the name of Brahms was about 1867; as I lived until 1870 in Ireland, out of the reach of practical orchestral and chamber music by seven hours' rail and four hours' sea, the lateness of the date is not remarkable. But I shall never forget the amazing effect which was produced upon me by hearing the variations on a theme of Handel, or how much of my small pocket-money I spent in buying as many of his works as I could get. I knew nothing of the Schumann article, nor anything about him save his music, and the grip it took of me at fifteen has never relaxed since. Nothing that was not inherently sincere could possibly remain so lifelong a possession of any musician. My first sight of the composer himself was at the remarkable Schumann Festival given at Bonn under the direction of Joachim in 1873, where he sat, tawny-haired and clean-shaven, beside his "second mother," Clara Schumann. My first speech with him was at a dinner-party given on the day following the close of that Festival by Ferdinand Hiller at Cologne; but it was short and uninteresting; he was somewhat bored and unapproachable, and not (to tell the truth) in the best of tempers. I had, however, the opportunity of studying his face, which I never again saw without the now familiar beard. The clean-cut, refined beauty of his boyish features had vanished, the jowl was thick and powerful, and the mouth rather large and coarse. But his eyes, which were of an astonishingly deep and luminous violet, were fascinating, and the brow and head most noble in proportion. Without the least personal resemblance, his face had a quality in common with Wagner and Liszt in that the upper half was very ideal and the lower very human.[1]

Like many great men, he had a suit of armor which he put on to meet the stranger. Tennyson's armor was brusque-

[1] It is quite erroneous to imagine that Brahms was of Jewish descent. A glance at his purely Teutonic features and at his springing walk was enough to show that he had no Semitic blood. His friend Dietrich, of Oldenburg, told me that Brahms was an old Silesian word signifying "Reed." Max Bruch once roused the lion in him at a supper by saying, "Prosit, Abrahams!" and got in reply the crushingly unexpected retort, "Prosit, Baruch!"

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ness, Leighton's was excessive polish, Brahms's could be downright rudeness. But all three, as soon as their armor was put by, were alike in one respect—they were simple to the point of boyishness. Brahms most of all hated the lionizer, and was forever on the lookout for him. Returning one day from a walk at Heidelberg, he was met by a man who stopped him and asked if he were not Brahms; on receiving an affirmative reply, the stranger expanded into eulogies of his compositions. Brahms put on a puzzled look, then suddenly said, "Oh, you must mean my brother; he was taking a walk with me on the hill just now," indicating where the mythical relation had gone, and the unwelcome celebrity-hunter rushed on up the hill.

In 1877 Cambridge University offered him (together with Joachim) an honorary degree. Mr. Mason, in his book "From Grieg to Brahms," p. 178, has a remark about this which is erroneous, and is really a confusion between two wholly distinct events. He says that "when the University of Cambridge offered him a degree, suggesting that he write a new work for the occasion, he replied that if any of his old works seemed good enough to them he should be happy to receive the honor, but that he was too busy to write one." The actual facts are these: Brahms hesitated long about visiting Cambridge, and, being much pressed to do so both by Joachim and Frau Schumann, was almost on the point of accepting, when, unfortunately, the authorities of the Crystal Palace got wind of the possible visit, and announced in the "Times" that he would be invited to conduct at one of their Saturday concerts. This piece of overzeal wrecked the visit. The University did not ask him to write a new work for the occasion, but although he would not come and could not be given a degree *in absentiâ*, he entrusted the manuscript score and parts of his first Symphony in C Minor (which had then only once been played in Carlsruhe) to Joachim, and it was performed together with the Schicksalslied at the concert of the University Musical Society, at which his presence was so desired. The incident to which Mr. Mason refers was probably an invitation in 1887 to write a work for the Leeds Festival—an institution which had hitherto wholly neglected his compositions, and which was conducted by Sullivan, who made no secret of his lack of sympathy for them. To this he replied: "I cannot well decide to promise you a new work for your Festival. Should you consider one or other of my existing works worthy the honor of a performance, it would give me great pleasure. But if this, as it appears, is not the case, how could I hope to succeed this time? If, however, the charm of novelty is a *sine quâ non*, forgive me if I admit that I neither rightly understand nor greatly sympathize with such a distinction." A very pretty *riposte*, and a thoroughly dignified specimen of epistolary satire.

The Cambridge performance of the C Minor Symphony attracted almost every musician of importance in England, and much interest was excited among Cambridge men by the curious coincidence that the Horn theme in the introduction to the last movement was nearly, note for note, a quotation of the famous hour-chimes of St. Mary's (the University Church) bells. Brahms's music had long been more deeply appreciated and universally accepted in England than in Germany, probably in a measure from the fact that we had no serious battle-ground of Wagnerian and anti-Wagnerian parties; the performance of this symphony laid an imperishable keystone to his fame among Britons. I had myself the curious good fortune to compare the attitude of an English and German audience towards one of his orchestral works. In 1875 I heard within a few weeks two performances of his Serenade in A (without violins), first at the Philharmonic Society of London, and afterwards at the Gewandhaus in Leipzig. In London the enthusiasm was so great that two movements (the scherzo and the minuet) had to be repeated. In Leipzig the entire work went literally without one hand being raised to applaud.

A short time after the Cambridge performance I had made my first collection of Irish Folk-songs, and, knowing the interest which Brahms took in such work, I asked and obtained his leave to dedicate it to him. The next time I visited Vienna I went with Hans Richter to see him. He opened the door of his little flat himself, clad in a jersey and trousers, and led us through a bare outer room, and his bed-

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room, scarcely less bare save for a drawing of "Anselmo's Grab" over his very short and stumpy bed, into his study, a double room crammed with books, music, and literature of all sorts. He greeted Richter warmly, and when I was introduced gave me a most distant and suspicious bow. I bethought me of the stranger at Heidelberg, and looked out for squalls. I was quite sure he was aware of who I was, but was going to measure my capacity for lion-hunting. His chance came; he offered Richter a cigar and was then handing the box to me, when he snatched it back with a curt "You are English, you don't smoke!" To which I replied, with an impertinence which it required some courage to assume, "I beg pardon, the English not only smoke, but they even compose music sometimes," making a simultaneous dash after the retreating cigar-box. For one moment he looked at me like a dangerous mastiff, and then burst out laughing. The ice was broken, and never froze again. I caught sight of some fine engravings, and he spent the best part of the morning showing me his complete collection of Piranesi, and other treasures which he had picked up in Italy during the previous summer. He only mentioned music once, describing most humorously an opera which he had heard at Brescia, which consisted, he said, entirely of "Schluss-Cadenzen," but was so beautifully sung that he rejoiced in listening to them over and over again.

When I next visited Vienna I went to see him without an appointment, thinking that I should surely find him at home at eleven o'clock. But his housekeeper told me that he had just gone to dinner. I was so astonished that I said to her, "In Heaven's name, what time does Brahms eat his breakfast?" "At five," said the dame; "he does all his work before eleven, and is out the rest of the day." However, I fell in with him later, and sat with him through a rehearsal of Gluck's "Alceste" at the Opera-House, over which he waxed enthusiastic. His two favorite haunts in Vienna were Strauss's Band and the Opera. While there I heard of a tremendous verbal castigation which he had given at a restaurant to a young man who thought he would gain his favor by sneering at Wagner.

I made two attempts to induce him to visit England after this. First in 1889, when his "Requiem" was given at the Leeds Festival, I wrote and told him that if he would come to Cambridge via Harwich, I would go to Leeds and back with him, and conceal his identity from every one; but he was not to be stirred. Last in 1893, when the Cambridge University Musical Society was about to celebrate its fiftieth birthday. We wrote once more, and offered him, with Verdi, an honorary degree. He was this time sorely tempted and much touched by the request, but he turned it off by saying how old he would seem beside the everlasting youth of Verdi, and how much nicer it would be if I would go and take walks with him at Cadenabbia instead. Our next and last meeting was in Berlin, the Christmas of the famous Jameson Raid. He came to conduct his two Piano Concertos and the Academic Festival Overture at a concert given by D'Albert, and was much fêted and in high good humor. At an interesting dinner party given by Joachim, at which were present also his friends Professor Dorn, of Naples, and Von Herzogenberg the composer, an amusingly characteristic scene occurred. Joachim, in a few well-chosen words, was asking us not to lose the opportunity of drinking the health of the greatest composer, when, before he could say the name, Brahms bounded to his feet, glass in hand, and called out, "Quite right! Here's Mozart's health!" and walked round, clinking glasses with us all. His old hatred of personal eulogy was never more prettily expressed. Within a year and a half he was dead, and in this same house Joachim was showing me the first letter which Schumann had written to him after their first meeting at Düsseldorf, with the famous sentence, "Das ist der der kommen musste," and the autograph score of the first Piano Concerto, which contains that most impressive key to the meaning of the Adagio—the words of the "Benedictus qui venit" written over the notes of the theme.

A most remarkable and extraordinary personality was Brahms. Humorous, fearless, far-seeing; sometimes over-rough to his contemporaries, but a worshiper of and worshiped by young children; with a very noble, generous, and ideal side to

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his character, and a curiously warped and sensual side as well. He could look like Jupiter Olympus at one moment and like Falstaff the next, but the Jupiter never seemed to suffer in the end; and assuredly, if a man's work be any key to his real soul, the last chorale which he wrote, the touching "O Welt, ich muss dich lassen," is a standing proof of the type of qualities which were dominant in him. For kings and princes he had no concern except as fellow-men. In that respect he resembled Beethoven. He could afford to be intimate with them because he was independent of them. For the Meiningen Festival he stayed at the castle and was in the habit of taking his constitutional at six o'clock in the morning. The Grand Duke knocked at his door at eight, and asked him if he had had a pleasant walk. "Yes, sir," said Brahms; "I have taken a stroll round the three neighboring kingdoms." While he was on the same visit he electrified a state dinner by an outburst upon the attitude of Europe towards Japan. The war between China and Japan had just been declared, and every one was discussing the certain downfall of the smaller power. Brahms prophesied the reverse, and went on to say that after Japan had beaten China, Europe would step in, in its selfish way, and prevent her reaping the fruits of her victory. The Grand Duke reminded him that Europe had interests to safeguard, to which Brahms rapped out a sharp retort. All ended peacefully, but the little incident served to prove how much more far-sighted a politician he was than many of his professionally diplomatic contemporaries.

Of his later friendships perhaps the most curiously assorted was with Hans von Bülow. He had sufficient insight to appreciate (what few did) the very great nobility of the character of that most versatile and peppery of men. To any who spoke complainingly of him, Brahms always answered with a request to remember his greater and unique qualities; and certainly Von Bülow repaid him with a devotion which never varied. And if he was sometimes brusque to his contemporaries, he could show in an eminent degree a modest deference to his seniors. The last vision I had of him was sitting beside the diminutive form of the aged Menzel, drinking in like a keen school-boy every word the great old artist said, with an attitude as full of unaffected reverence as of unconscious dignity.

Studies in Colonial Administration

By Alleyne Ireland, F.R.G.S.

Colonial Commissioner of the University of Chicago. Author of "Tropical Colonization," etc.

IV.—Sarawak

I HAD occasion some years ago to write for the "Atlantic Monthly"[1] an article on "European Experience with Tropical Colonies." At its conclusion are to be found the following lines from Froude, quoted in support of the argument in favor of personal rule in the tropics: "Find a Raja Brooke [of Sarawak] if you can. . . . Send him out with no more instructions than the Knight of La Mancha gave Sancho—to fear God and do his duty. . . . The leading of the wise few, the willing obedience of the many, is the beginning and end of all right action. Secure this and you secure everything. Fail to secure it, and, be your liberties as wide as you can make them, no success is possible." For the past two months I have been in Sarawak, traveling up and down the coast and into the interior, and working in Kuching, the capital. At the end of it I find myself unable to express the high opinion I have formed of the administration of the country without a fear that I shall lay myself open to the charge of exaggeration. With such knowledge of administrative systems in the tropics as may be gained by actual observation in almost every part of the British Empire except the African Colonies, I can say that in no country which I have ever visited are there to be observed so many signs of a wise and generous rule, such abundant indications of good government, as are to be seen on every hand in Sarawak.

[1] "Atlantic Monthly," December, 1898.

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The present Raja, or King, of Sarawak, is an Englishman, Sir Charles Johnson Brooke, G.C.M.G., head of an old county family, and a descendant, through the female line, of the Stuarts. The story of how he has come to occupy the position of absolute monarch over a territory as large as England, situated in the out-of-the-way island of Borneo and peopled by Dyaks, Malays, and Chinese, reads like the wildest fiction rather than sober historical fact. In the years following the restoration of Java to the Dutch (a piece of folly scarcely paralleled in the annals of British expansion—a mere act of grace for which England has never received the smallest gratitude), the Malay Archipelago fell into a most disturbed condition. Dutch authority was severely shaken; England was unwilling to assume any further responsibilities in the Far East; and the historical Dutch policy of fomenting the internal dissensions of the native governments, in order to weaken the general opposition to white rule, bore abundant fruit. Into this part of the world came, in the thirties, James Brooke, a young military officer of the East India Company, who had retired from the service after distinguishing himself in the Burmese War of 1824, and who had been rendered independent by inheriting a large fortune from his father in 1835. Inspired by a strong spirit of adventure, Brooke determined, after carefully studying the general condition of the Malay Archipelago, to devote his energies to the amelioration of the life of the native Borneans. His original intention was to secure his footing by means of trade, and then to work on the minds of the native rulers. The ambition of wealth he never had for a moment; and, indeed, he subsequently spent the whole of his large private fortune on his reform schemes in Sarawak.

Writing of the objects he had at heart Brooke said: "It is a grand experiment, which, if it succeeds, will bestow a blessing on these poor people; and their children's children shall bless me. If it please God to permit me to give a stamp to this country which shall last after I am no more, I shall have lived a life which emperors might envy. If by dedicating myself to the task I am able to introduce better customs and settled laws, and to raise the feeling of the people so that their rights can never in future be wantonly infringed, I shall indeed be content and happy." But on his arrival in Borneo he found a condition of affairs which, while rendering his original plan of action impossible, led to the solution of the difficulties along another line, and to the fulfilment of his hopes.

At the time of Brooke's arrival in Borneo the territory of Sarawak was under the rule of Omar Ali, the Malay Sultan of Brunei, but its affairs were actually administered by the Sultan's uncle, Raja Muda Hassim[1]. On reaching Sarawak it was learned that a formidable rebellion had been in progress for more than three years, and that there was little prospect of peace. So evil was the condition of the country that Hassim entreated Brooke to remain in the country and take over the government, offering him as a reward all the trade of the place. This proposal was declined, but Brooke offered to give what aid he could to bring the civil war to an end; and, putting himself at the head of a small force of Europeans, he actually succeeded, after a few months' fighting, in restoring peace. His first task, on the conclusion of hostilities, was to prevent a wholesale massacre of the surrendered rebels, and in this he was successful.

The reward conferred on Brooke for his part in suppressing the rebellion was a mere permission to trade with the people. Although this was a very small matter, it was accepted without complaint; and there matters might have rested had it not been for an incident which brought about a crisis in the affairs of Sarawak. The Governor of Sarawak under the Raja Muda Hassim was a Malay chief named Makota; and the recent rebellion had been largely brought about by his misgovernment. After the conclusion of peace Brooke took every legitimate means of increasing his influence with the Raja Muda, in pursuance of his original intention of securing improvement in the government. But when it became evident to Makota that Brooke was supplanting him in the counsels of the State he commenced a series of underhand attacks on Brooke's influence, and these failing, he finally attempted to poison the whole English

[1] Raja Muda is the Malay equivalent for Heir Apparent.

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community. Through the indiscretion of a subordinate the plot was discovered; and Brooke immediately brought matters to a head by laying the facts before the Raja Muda and demanding that justice should be done. The affair ended in the degradation of Makota and the appointment of Brooke as Governor of Sarawak in his place. This was the beginning of the Brooke rule in Sarawak. The grant of the Governorship was approved by the Sultan, and, after some years, arrangements were made under which the Sultan conferred the Government of Sarawak in perpetuity on Sir James Brooke (he was created a K.C.B. by the late Queen in 1848), and in 1863 the independence of the country was formally recognized by the British Government.

Five years later the first Raja Brooke died. His biographer, Sir Spencer St. John, tells us that towards the end of his life the Raja wrote: "In spite of trials and anxieties, calumny and misrepresentation, I have been a happy man, and can pillow my head in the consciousness of a well-spent life of sacrifice and devotion to a good cause." The Raja was succeeded by his nephew, Sir Charles Johnson Brooke, G.C.M.G., who is still at the head of the State.

It became clear as soon as the new King took over the reins of government that he intended to adopt as his model the liberal and enlightened policy of the late Raja. As early as 1870 the present Raja published in the Sarawak "Gazette" his views as to the method of government best suited to the needs of his people. This early pronouncement of policy was drawn forth by a rumor which had reached the Raja's ear that certain persons regarded with disfavor his intention of presiding as Chief Justice at the sittings of the Supreme Court. It is true that in the condition of civilization with which we are familiar the idea of a king or president fulfilling judicial functions is repugnant to the public sense of the true attributes of a judiciary. But the conditions in Borneo are absolutely different; and the oriental mind is quite familiar with the idea of the highest judicial and executive functions being combined in one person, is familiar in fact with no other system. The Raja expressed himself as follows on the point—and it may well be noted that the liberal view he advances as to the relation between the superior and the inferior races is one which we have persuaded ourselves, through a perverted application of history, to be the monopoly of those peoples who live under republican institutions. "Our chief success," he says, "has been owing to the good feeling existing between ruler and people, brought about by there being no impediments between them; and the non-success of European Government generally in dealing with Asiatics is caused by the want of sympathy and knowledge between the ruler and the ruled, the reason being the distance and unapproachableness of the leader. If I am to exclude myself from court I must necessarily withdraw myself from hearing the complaints, either serious or petty, of my people, who would then be justified in drawing an unsatisfactory and unhappy comparison between myself and my uncle, who was *de facto* the slave of his people, and left the country under my charge expecting me to carry out his policy."

The organization of the government of Sarawak is simple in the extreme. At the head of everything is the Raja, a monarch more completely autocratic than any other in the world, since for him the two great restraining forces of absolute monarchy—the existence of turbulent anti-dynastic factions and the very strong influence which is always exerted by a powerful hereditary nobility—do not exist. The government, then, is purely despotic in form. But it is a despotism which has shown itself, up to the present time, to be of the most benevolent kind, inspired by motives of the most sincere unselfishness, and guided ever by an earnest desire to advance the true interests of the people, even when the pursuance of such aims has involved, as has very frequently been the case, great sacrifices on the part of the ruler.

The form of administration has grown up with the country, and is such as the experience of half a century has shown to be best suited to the local conditions. There are two State Councils—the General Council and the Supreme Council. The former consists of the Raja, and of the following government servants, native and European, who are all members *ex officio*:—the Divisional Residents, the Res-

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idents of the Second Class, the Commandant of the Forces, the Treasurer, the Principal Medical Officer, the Datus[1], and all native chiefs holding office under the Government. This body meets once in three years, unless specially summoned for specific reasons. Its functions are of a purely advisory or consultative nature, and the Council was, in fact, instituted for the purpose of keeping the Raja informed of the general condition of public opinion in the country districts and out-stations, and of advising him in regard to any important changes which it might be proposed to make in the general policy of administration. On the occasions of these triennial meetings the Raja makes what is practically a Speech from the Throne, in which the condition of the country is reviewed; and the leading members of the Council also speak.

The General Council serves its purpose admirably, since it keeps all the members of the administration in touch with the Raja and with one another; and it contributes greatly to that state of good feeling between natives and Europeans which is the fundamental characteristic of the Sarawak State. It is, however, the Supreme Council which really administers the affairs of the country. This Council consists of the Raja, the Resident of the First Division, and the four Datus. It is provided that the European members must never outnumber the native members. The General Council meets once a month, and all proposed laws are laid before it, as well as such administrative matters as are not of a purely routine nature. In order to endow this brief description of a unique Legislature with some degree of reality I print here the official report of a meeting of the Sarawak Supreme Council which was held just before my arrival in the country:

SUPREME COUNCIL.

The Resident's Office, Kuching, 9th August, 1902.

Present,

His Highness the Raja, G.C.M.G.
The Resident of the First Division (the Honorable C. A. Bampfylde).
The Datu Bandar (Haji Bua Hassan).
The Datu Muda (Abang Mohamad Kassim).
The Datu Hakim (Haji Mohamad Ali).
The Datu Emaum (Haji Amin).

A meeting of the Council was convened this day. His Highness the Raja informed the Members he had what he considered an important matter to lay before them in reference to the future supply of timber for building purposes. At present large quantities of different kinds of woods were being felled immediately in the vicinity of the principal town for export; and a trade had sprung up which threatened to despoil the forests of all the best and most useful woods necessary to the inhabitants of a growing town. At this end of the State, where so much wood is now being worked for export, the country is comparatively narrow, being only a few miles in depth to the boundary with Netherlands territory; and in this narrow strip of land large quantities of valuable timber have also been destroyed by generations of Dyak farming. What there is left should be preserved as far as possible for local use, for were these woods, even the commonest of them, once worked out, the inhabitants of this town and the neighborhood would be put to the greatest inconvenience.

His Highness now proposed that all woods in the forests lying between Tanjong Datu and the right bank of the Sadong River shall be preserved for the use of the inhabitants, and that after six months from the present date the exportation of timber from any port within the above mentioned limits shall be prohibited.

This was carried unanimously.

No other matters were brought forward.

F. H. DALLAS,
Acting Clerk of Supreme Council.

The above is probably the first report of a meeting of a Borneo Legislature which has ever been printed in the United States; but, in view of the growing importance of southeastern Asia, it is very unlikely that it will also be the last.

For administrative purposes Sarawak is split up into divisions under the charge of Residents. These officers are assisted by one or more Englishmen and by a small staff of natives. The duties of the Resident are manifold. He must see to the collection of the revenue, to the administration of justice, to public works, and so on; and, above all, he must be at all times accessible to the people. The Dyaks have the strongest objection to doing the smallest thing without first indulging in long and tedious palavers. The discussion about the business itself may occupy, perhaps, ten minutes; but it must be preceded by an almost interminable interchange of polite nothings. These interviews, however, are a most important element in the administrative system, for it is no exaggeration to say

[1] There are four Datus—the Datu Bandar, or Senior Chief; the Datu Muda, or Junior Chief; the Datu Hakim, or Chief Mohammedan Magistrate, and the Datu Emaum, who is the head for the time being of the Mahommedan religion in Sarawak.

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that the average Dyak had rather submit, after due palaver had and obtained, to some important measure of which he himself disapproved, than acquiesce in the most trivial matter of obvious utility without being afforded a chance of talking with the Government officer for hours about the monsoon, or the best shape for a boat's prow, or the proper color to be worn if a certain relative (presently in robust health) should chance to die.

The chief characteristic of the administrative methods of Sarawak is the emphasis laid by the Raja on the necessity of maintaining the closest personal relations between the rulers and the ruled, and the subordination to this end of mere clerical work.

Thus it happens that although the student finds in Sarawak a very small amount of official literature, yet he observes that each official is intimately conversant with all the affairs of his district, can tell you the history of almost every family, knows everybody by sight and nearly everybody by name, and is prepared at a moment's notice to talk to one about the approaching marriage of a daughter, to another about the prospect of a successful gutta expedition into the interior.

All officials in Sarawak are chosen personally by the Raja on the occasions of his visits to England; and it is curious to note that, with two exceptions (a Scotchman and a Frenchman) every man in the service is an Englishman. There is this further fact worthy of record that, whether it be to the advantage of the country or not, the population of Sarawak does not include a Jew or a lawyer.

That Sarawak has prospered greatly under its present ruler is shown by the following figures:

Sarawak.	1870.	1901.
Value of foreign imports.	$1,328,963	$4,404,000
Value of foreign exports.	1,494,241	5,900,000

A certain proportion of the increase disclosed in the above figures is apparent rather than real, and is due to the fall in the value of the silver dollar; but even allowing for that, the foreign trade of Sarawak has more than doubled during the past thirty years.

The principal articles of export in 1901 were: Gold, $1,246,114; pepper, $1,477,499; gutta and india-rubber, $1,222,382; and sago-flour, $559,723; which together represented three-quarters of the total value of exports.

In the import trade rice is by far the most important item, being represented in 1901 by a value of $750,000, or one-sixth of the total value of imports. Other items were cloth of various kinds, $537,895; tobacco, $184,000; opium, $172,000; kerosene oil, $122,866; and sugar, $105,067.

The future prosperity of Sarawak appears to be well assured. Valuable gold deposits exist, and these are being worked by the Borneo Company, Limited, which, if it has wasted twenty years in finding out the value of its properties in Sarawak, is now making up for lost time by introducing the most modern mining machinery and by employing a competent staff of scientific men to carry out its plans. As far as agriculture is concerned the pepper and sago of Sarawak command the highest price in the open market; and the demand for these commodities is constantly increasing. It is important to realize, in this connection, that nearly all the labor of the country is performed by Chinese immigrants, the native Dyak and Malay population being quite useless for industrial purposes, from strong disinclination to steady work of any kind.

The impression of the country which I carry away with me is that of a land full of contentment and prosperity, a land in which neither the native nor the white man has pushed his views of life to their logical conclusion, but where each has been willing to yield to the other something of his extreme conviction. There has been here a tacit understanding on both sides that those qualities which can alone insure the *permanence* of good government in the State are to be found in the white man and not in the native; and the final control remains, therefore, in European hands, although every opportunity is taken of consulting the natives and of benefiting by their intimate knowledge of the country and of the people.

Nothing could better serve to exhibit at once the strength and the weakness of a despotic form of government than the present condition of Sarawak, for if it be true that the wisdom, tolerance, and sympathy of the present Raja have molded the country to the extraordinary state of tranquil prosperity which it now enjoys, the power of an unwise or wicked ruler

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to throw the country back into a condition of barbarism must be admitted as a necessary corollary. The advent of such a ruler is, however, in the highest degree improbable. The succession is guaranteed by the British Government; and the Raja Muda, Charles Vyner Brooke, has been educated with the fact of his eventual inheritance of the throne constantly in view. The future rulers of Sarawak will no doubt be as carefully trained; and if the wise custom which has hitherto prevailed, of assigning to the Heir Apparent responsible administrative duties in the country districts, is continued there is no reason to doubt that the Brooke rule in Sarawak will confer in the future as it has done in the past the greatest benefits upon the country and its inhabitants.

Kuching, Sarawak, Borneo.

The Forest[1]

By Stewart Edward White

Author of "The Blazed Trail," "Conjuror's House," etc.

Chapter XVIII.—The Man who Walks by Moonlight

WE had been joined on the River by friends—"Doug," who never fished more than forty rods from camp, and was always inventing water-gauges, patent indicators, and other things, and who wore in his soft slouch hat so many brilliant trout-flies that he irresistibly reminded you of flower-decked Ophelia; "Dinnis," who was large and good-natured and bubbling and popular; Johnny, whose wide eyes looked for the first time on the woods life, and whose awestruck soul concealed itself behind assumptions; "Jim," six feet tall and three feet broad, with whom, the season before, I had penetrated to Hudson Bay; and, finally, "Doc," tall, granite, experienced, the best fisherman that ever hit the River. With these were Indians. Buckshot, a little Indian with a good knowledge of English; Johnnie Challán, a half-breed Indian, ugly, furtive, an efficient man about camp; and Tawabinisáy himself. This was an honor due to the presence of Doc. Tawabinisáy approved of Doc. That was all there was to say about it.

After a few days, inevitably, the question of Kawágama came up. Billy, Johnnie Challán, and Buckshot squatted in a semicircle, and drew diagrams in the soft dirt with a stick. Tawabinisáy sat on a log and overlooked the proceedings. Finally he spoke.

"Tawabinisáy" (they always gave him his full title; we called him Tawáb) "tell me lake you find he no Kawágama," translated Buckshot. "He called Black Beaver Lake."

"Ask him if he'll take us to Kawágama," I requested.

Tawabinisáy looked very doubtful.

"Come on, Tawáb," urged Doc, nodding at him vigorously. "Don't be a clam. We won't take anybody else up there."

The Indian probably did not comprehend the words, but he liked Doc.

"A' right," he pronounced, laboriously.

Buckshot explained to us his plans.

"Tawabinisáy tell me," said he, "he don' been to Kawágama seven year. To-morrow he go blaze trail. Nex' day we go."

"How would it be if one or two of us went with him to-morrow to see how he does it?" asked Jim.

Buckshot looked at us strangely.

"*I* don't want to follow him," he replied, with a significant simplicity. "He run like a deer."

"Buckshot," said I, pursuing the inevitable linguistics, "what does Kawágama mean?"

Buckshot thought for quite two minutes. Then he drew a semicircle.

"W'at you call dat?" he asked.

"Crescent, like moon? half circle? horse-shoe? bow?" we proposed.

Buckshot shook his head at each suggestion. He made a wriggling mark, then a wide sweep, then a loop.

"All d'ose," said he, "w'at you call him?"

"Curve!" we cried.

"Áh hah," assented Buckshot, satisfied.

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"Buckshot," we went on, "what does 'Tawabinisáy' mean?"

"Man-who-travels-by-moonlight," he replied, promptly.

The following morning Tawabinisáy departed, carrying a lunch and a hand ax. At four o'clock he was back, sitting on a log and smoking a pipe. In the meantime we had made up our party.

Tawabinisáy himself had decided that the two half-breeds must stay at home. He wished to share his secret only with his own tribesman. The fiat grieved Billy, for behold he had already put in much time on this very search, and naturally desired to be in at the finish. Dick, too, wanted to go, but him we decided too young and light for a fast march. Dinnis had to leave the River in a day or so; Johnnie was a little doubtful as to the tramp, although he concealed his doubt—at least to his own satisfaction—under a variety of excuses. Jim and Doc would go, of course. There remained Doug.

We found that individual erecting a rack of many projecting arms—like a Greek warrior's trophy—at the precise spot where the first rays of the morning sun would strike it. On the projecting arms he purposed hanging his wet clothes.

"Doug," said we, "do you want to go to Kawágama to-morrow?"

Doug turned on us a sardonic eye. He made no direct answer, but told the following story:

"Once upon a time, Judge Carter was riding through a rural district in Virginia. He stopped at a negro's cabin to get his direction. 'Uncle,' said he, 'can you direct me to Colonel Thompson's?'

"'Yes, sah," replied the negro; 'yo' goes down this yah road 'bout two mile till yo' comes to an ol' ailm tree, and then yo' tu'ns sha'p to th' right down a lane fo' 'bout a qua'ter of a mile. Thah you sees a big white house. Yo' wants to go through th' ya'd, to a paf that takes you a spell to a gate. Yo' follows that road to th' lef' till yo' comes to three roads goin' up a hill; and, jedge, *it don' mattah which one of them thah roads yo' take, yo' sure gets lost anyway.*'"

Then Doug turned placidly back to the construction of his trophy.

We interpreted this as an answer, and made up an outfit for five.

The following morning at six o'clock we were under way. Johnnie Challán ferried us across the river in two installments. We waved our hands and plunged through the brush screen.

Thenceforth it was walk half an hour, rest five minutes, with almost the regularity of clockwork. We timed the Indians secretly, and found they varied by hardly a minute from absolute fidelity to this schedule. We had at first, of course, to gain the higher level of the hills, but Tawabinisáy had the day before picked out a route that mounted as easily as the country would allow, and through a hardwood forest free of underbrush. Briefly indicated, our way led first through the big trees and up the hills, then behind a great cliff knob into a creek valley, through a quarter-mile of bottom-land thicket, then by an open strip to the first little lake. This we ferried by means of the bark canoe carried on the shoulders of Tawabinisáy.

In the course of the morning we thus passed four lakes. Throughout the entire distance to Kawágama were the fresh ax-blazes the Indian had made the day before. These were neither so frequent nor as plainly cut as a white man's trail, but each represented a pause long enough for the clip of an ax. In addition, the trail had been made possible for a canoe. That meant the cutting out of overhanging branches wherever they might catch the bow of the craft. In the thicket a little road had been cleared, and the brush had been piled on either side. To an unaccustomed eye it seemed the work of two days at least. Yet Tawabinisáy had picked out his route, cleared and marked it thus, skirted the shores of the lakes we were able to traverse in the canoe, and had returned to the River in less time than we consumed in merely reaching the Lake itself! Truly, as Buckshot said, he must have "run like a deer."

Tawabinisáy has a delightful grin which he displays when pleased or good-humored or puzzled or interested or comprehending, just as a dog sneezes and wrinkles up his nose in like case. He is essentially kind-hearted. If he likes you and approves of you, he tries to teach you, to help you, to show you things. But he never offers to do any part of your work, and on the march he never looks back to

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see if you are keeping up. You can shout at him until you are black in the face, but never will he pause until rest time. Then he squats on his heels, lights his pipe—and grins.

Buckshot adored him. This opportunity of traveling with him was an epoch. He drank in eagerly the brief remarks of his "old man," and detailed them to us with solemnity, prefaced always by his "Tawabinisáy tell me." Buckshot is of the better class of Indian himself, but occasionally he is puzzled by the woods noises. Tawabinisáy never. As we cooked lunch, we heard the sound of steady footsteps in the forest—*pat;* then a pause—then *pat;* just like a deer browsing. To make sure, I inquired of Buckshot:

"What is it?"

Buckshot listened a moment.

"Deer," said he, decisively; then, not because he doubted his own judgment, but from habitual deference, he turned to where Tawabinisáy was frying things.

"Qwaw?" he inquired.

Tawabinisáy never even looked up.

"Adjí-domo" (squirrel), said he.

We looked at each other incredulously. It sounded like a deer. It did not sound in the least like a squirrel. An experienced Indian had pronounced it a deer. Nevertheless, it was a squirrel.

We approached Kawágama by way of a gradual slope clothed with a beautiful beech and maple forest whose trees were the tallest of those species I have ever seen. Ten minutes brought us to the shore. There was no abrupt bursting in on Kawágama through screens of leaves; we entered leisurely to her presence by way of an antechamber whose spaciousness permitted no vulgar surprises. After a time we launched the canoe from a natural dock afforded by a cedar root, and so stood ready to cross to our permanent camp. But first we drew our knives and erased from a giant birch the half-grown-over name of the banker Clement.

There seems to me little use in telling you that Kawágama is about four miles long by a mile wide, is shaped like a crescent and lies in a valley surrounded by high hills; nor that its water is so transparent that the bottom is visible until it fades into the sheer blackness of depth; nor that it is alive with trout; nor that its silence is the silence of a vast solitude, so that always, even at daybreak or at high midday, it seems to be late afternoon. That would convey little to you. I will inform you quite simply that Kawágama is a very beautiful specimen of the wilderness lake, that it is as the Lord made it, and that we had a good time.

Did you ever fish with the fly from a birch-bark canoe on absolutely still water? You do not seem to move. But far below you, gliding, silent, ghost-like, the bottom slips beneath. Like a weather-vane in an imperceptible current of air, your bow turns to right or left in apparent obedience to the mere will of your companion. And the flies drop softly like down. Then the silence becomes sacred. You whisper—although there is no reason for your whispering; you move cautiously lest your reel scrape the gunwale. An inadvertent click of the paddle is a profanation. The only creatures in all God's world possessing the right to utter aloud a single syllable are the loon far away, and the winter wren near at hand. Even the trout fight grimly, without noise, their white bodies flashing far down in the dimness.

Hour after hour we stole here and there like conspirators. Where showed the circles of a fish's rise, thither crept we to drop a fly on their center as in the bull's eye of a target. The trout seemed to linger near their latest capture, so often we would catch one exactly where we had seen him break water some little time before. In this was the charm of the still hunt. Shoal water, deep water, it seemed all the same to our fortunes. The lake was full of fish, and beautiful fish they were, with deep glowing bronze bellies, and all of from a pound to a pound and a half in weight. The lake had not been fished. Probably somewhere in those black depths over one of the bubbling springholes that must feed so cold and clear a body of water, are big fellows lying, and probably the crafty minnow or spoon might lure them out. But we were satisfied with our game.

At other times we paddled here and there in exploration of coves, inlets, and a tiny little brook that flowed westward from a reed marsh to join another River running parallel to our own.

The Indians had erected a huge lean-to of birch bark, from the ribs of which hung

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clothes and the little bags of food. The cooking fire was made in front of it between two giant birch-trees. At evening the light and heat reflected strongly beneath the shelter, leaving the forest in impenetrable darkness. To the very edge of mystery crowded the strange woods noises, the eerie influences of the night, like wolves afraid of the blaze. We felt them hovering, vague, huge, dreadful, just outside the circle of safety our fire had traced about us. The cheerful flames were dancing familiars who cherished for us the home feeling in the middle of a wilderness.

Two days we lingered, then took the back track. A little after noon we arrived at the camp, empty save for Johnny Challán. Towards dark the fishermen straggled in. Time had been paid them in familiar coinage. They had demanded only accustomed toll of the days, but we had returned laden with strange and glittering memories.[1]

THE END

Diagnosing Insanity at Sight[2]

By Stephen Smith, M.D., LL.D.

"WHAT! Do you affirm that you can diagnose insanity at sight?"

"I do," was the calm, dignified, but emphatic response.

This question was put by John Van Buren, Esq., at that time Attorney-General of the State of New York, and was answered by Dr. Amariah Brigham, Superintendent of the Utica Asylum for the Insane. The occasion was remarkable for the intense popular interest in the results of the trial, the scientific questions involved, and the eminence of the now historical personages engaged in its management. This occasion was the trial of William Freeman, a negro, for the murder of the Van Ness family in the vicinity of Auburn, Cayuga County, New York, on the night of the 12th of March, 1846. The frightful tragedy was thus described in a local paper:

William Freeman, a negro, a native of Auburn, who has recently been discharged after five years' confinement in the States Prison, having provided himself with weapons proceeded to the house of John G. Van Ness, in the suburbs of Auburn, and there, without notice and without any apparent motive, slew Mr. Van Ness, a wealthy and worthy citizen, Mrs. Van Ness, her sleeping infant, and her aged mother, and wounded mortally, it is believed, the laboring man who dwelt with them, leaving only the maid servant of the family, and she had only been spared because he had been disabled in the affray.

The murderer was arrested and confessed the perpetration of the crime, but showed no signs of regret; on the contrary, he freely described all the incidents of the murder, and laughed continually during the recital. The incensed and excited public saw in his strange acts and unaccountable conduct, together with the entire absence of motive for the crime, grounds for the belief that he might escape punishment on the plea of some wily lawyer that the prisoner was insane. Crowds of excited people gathered about the jail determined to seize the prisoner and lynch him, but the sheriff adopted such precautions that no serious effort was made at a rescue. But popular feel-

[1] In reply to inquiries as to necessary outfit for camping and woods traveling, the author furnishes the following lists:

I.—Provisions for man, one week.

7 lbs. flour, 5 lbs. pork, .20 lb. tea, 2 lbs. beans, 1½ lbs. sugar, 1½ lbs. rice, 1½ lbs. prunes and raisins, .10 lb. lard, 1 lb. oatmeal, baking powder, matches, soap, pepper, salt, ⅛ lb. tobacco. (A little over 20 lbs.) This will last much longer if you get game and fish.

II.—Pack one, or absolute necessities for hard trip.

Wear—Hat, 1 suit woolen underwear, shirt, trousers, socks, silk handkerchief, cotton handkerchief.

Carry—Sweater (3 lbs.); extra drawers, 2 extra pair socks (1½ lbs); gloves (buckskin), towel, surgeon's plaster, laxative, 2 extra pairs moccasins, pistol and cartridges, fishing tackle, blanket (7½ lbs.), rubber blanket (1 lb.), tent (8 lbs.), small ax (2½ lbs.), knife, mosquito dope, compass, tooth-brush, comb, small whetstone—total, *about* 25 lbs.; 2 tin or aluminum pails, 1 aluminum frying-pan, 1 cup, 1 knife, fork, and spoon (4 lbs.—aluminum).

Whole pack under 50 lbs. In case of two or more people, each pack would be lighter, as tent, tinware, etc., would do for both.

III.—Pack two—for luxuries and easy trips—extra to pack one.

More fishing tackle, camera, 1 more pair socks, 1 more suit underclothes, 1 more sweater, wading shoes of canvas, large ax, mosquito net, mending materials, kettle, candles, more tinware, another shirt, whisky.

[2] Read at the annual meeting of the American Psychological Association, Washington, District of Columbia, May 14, 1903.

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ing now took another form. It was determined to resist to the last any effort that might be made to secure the escape of the criminal under cover of alleged insanity. The greatest vigilance was maintained over every movement in the legal proceedings in order to prevent that issue. What made the apprehension that this question would be raised more decisive was the circumstance that only a month previously a murderer had escaped the lawful punishment of his crime through the plea of insanity interposed by his counsel, William H. Seward, Esq. There was, indeed, a wide-spread belief that the criminal in the Van Ness tragedy was emboldened to perpetrate murder owing to the results of the recent trial. The excitement of the public was in some measure allayed by the remark of a prominent Judge that the prisoner would not escape conviction by any plea or defense of Seward.

But the Judge and the public were destined to be disappointed. Freeman was indicted and in due time brought into court for arraignment. The court house was densely packed by an eager and excited crowd of citizens. The District Attorney arraigned the prisoner on the several indictments for murder. Freeman's appearance was said to be that of a man "deaf, stupid, unable to talk connectedly or to any sensible purpose; had an idiotic laugh upon his face, and, apparently, was ignorant of, or indifferent to, his own situation." To the question "Have you any counsel?" the prisoner replied, "I don't know." To the further question "Who are your counsel?" he replied, "I don't know." These questions led up to the tragic feature of these proceedings. The Judge asked the usual question, "Will any one defend this man?" A death-like hush fell upon the audience. The report states that "The spectators looked at each other in breathless silence, broken only when Mr. Seward, pale with emotion, but with inflexible determination in every feature, rose and said, "May it please the Court, I shall remain counsel for the prisoner until his death." It is added, "A murmur of indignation ran around the court-room at this continued defiance, as it was regarded, both of public opinion and of public justice."

At that period the anti-slavery agitation had reached a degree of development which converted the prejudices of the great mass of the people against the negro into an uncontrollable frenzy when he committed crimes. Scarcely less bitter was the public feeling against the few anti-slavery sympathizers in the community who, though equally shocked by the murder, desired to have a fair trial given the criminal. But nothing could have occurred which tended to arouse greater popular indignation than the announcement that the negro was to have as his legal adviser and protector one who, under the specious plea of insanity, had recently secured a disagreement of the jury in a trial for murder. And it is certain that no man of less reputation than Mr. Seward would or could have had the courage to assume, voluntarily, the position of counsel of this self-convicted negro murderer. One prominent local attorney who was impressed with the conviction that the prisoner was insane or an imbecile, and that he might not receive fair treatment owing to the popular excitement, and had volunteered to defend him, publicly withdrew from the case rather than face the storm of indignation which awaited the counsel of the murderer. It was the abandonment of the case that led Mr. Seward, in volunteering to defend Freeman, to add, "I shall remain counsel for the prisoner until his death."

Mr. Seward occupied at that time a unique position in the political history of the State of New York. He had already been Governor of the State for two terms, and took rank among those advanced leaders of the Whig party who entertained and occasionally gave utterance to strong anti-slavery sentiments. No man of less note and courage would have dared to appear as counsel of the prisoner, and even he was denounced by the press and pulpit in unmeasured terms, and the most dishonorable motives were attributed to him in explanation of his conduct. Even the clergyman who conducted the funeral services of the murdered family had inflamed the public mind by appealing to instincts of self-preservation against any indulgence of moderation or forbearance toward "adroit counsel" in the efforts to lower the standard of accountability for crime by the plea of insanity.

It appears from the record that Mr.

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Seward did not undertake the defense of Freeman from mere sentiment, but that he thoroughly studied the case and became convinced that the prisoner was hopelessly demented. He personally visited him in his cell and endeavored to converse with him, but found him hardly more than idiotic. He invited friends to visit the prisoner and study the case, and their reports confirmed his experience. He also engaged the services of expert physicians, all of whom agreed that Freeman was suffering from dementia due to a severe injury to the head received several years before, and his delusion was that he had been wrongfully confined in prison and that he would seek revenge of some one.

The District Attorney of Cayuga County, impressed with the gravity of the situation and the favorable character which Mr. Seward might give to the defense, summoned to his aid the Attorney-General of the State, John Van Buren, Esq., son of ex-President Martin Van Buren, then at the height of his professional and political fame. He was regarded as an excellent antagonist of Mr. Seward. The appearance of these famous men in court gave additional interest to the trial. The court-room was constantly crowded and the town was filled with strangers interested in the case.

The theory of the defense was insanity, and among the eminent alienists summoned as expert witnesses was Dr. Amariah Brigham. He was Superintendent of the Asylum for the Insane at Utica, and was regarded as the highest authority in his specialty in this country. He had previously seen the prisoner and fully sustained the theory of insanity. At the time of the trial he had desired to see the prisoner again and make a more thorough study of the case. In order to weaken, as far as possible, Dr. Brigham's testimony, the prosecution refused to allow him to examine the prisoner during the trial. He was compelled, therefore, to form his opinion of the mental condition of Freeman by daily observations of his appearance and actions in court.

The testimony of Dr. Brigham was regarded as the pivot on which the case should ultimately turn, and public excitement was at its height when he was called to the witness stand. I happened to be in Auburn the day that Dr. Brigham was examined and witnessed the remarkable scene which transpired, and which has never been described.

Dr. Brigham was a man whose personality would attract attention in any audience. He was very tall and spare, and his smoothly shaven face was as impassive and expressionless as marble. His eyes were piercing when fixed on an object, but expressive of humor when he was subjected to examination. The general impression which he made upon the spectators was that of a man of great intellectual superiority, but who had the most perfect self-control. On his direct examination he described in great detail the signs and symptoms of dementia, and gave his reasons for believing that this was the special form of insanity with which the prisoner was afflicted. He admitted that his opinion was based on his study and observation of the prisoner while in court. In reply to questions as to his ability to diagnose insanity at sight, he expressed the most positive opinion that he could do so ordinarily, and had often proved his power to detect the absence of insanity when insanity was feigned by observation and without asking a question.

On the cross-examination Mr. Van Buren resorted to every possible stratagem and quibble to destroy the effect of these firmly expressed opinions. He ranged through the fields of literature, science, history, and philosophy to find some point of attack where Dr. Brigham might be vulnerable, but in vain, for he was met not only with prompt answers, but frequently the learned counsel, with all the wit and sarcasm for which he was renowned, was placed in limbo by the incisive repartee of the witness.

The character of much of this part of the testimony will appear from quotations from the record.

"Is suicide contagious?" asked the counsel.

"I think it was in the French Army until Napoleon put a stop to it," the witness replied. It is stated that a titter ran through the audience and the Attorney-General renewed the charge.

"Is hysterics contagious?" he asked.

"It seems to be catching!" the Doctor placidly said.

"Suppose, Doctor," said the counsel

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with a sneer, "that I should go out and steal a hundred dollars and then come in again and sit down here, would you swear I was insane?"

"I think I should," calmly replied the Doctor.

At length the examination took a more practical form when the counsel inquired as to the method pursued by the witness in diagnosing insanity at sight. The witness replied that he relied on the features of the patient, which he always attentively studied.

"Which feature do you rely on in your diagnosis?" queried the counsel.

"I rely on no one feature, but study them as a group," was the answer.

"Do you rely on the chin?" he was asked. "No," he said. "Do you rely on the nose?" was the next question. "No," he said. "Do you rely on the ear?" the counsel persisted. "No," said the witness. "Do you rely on the cheek?" was the next tantalizing question. "No," was the answer. "Do you rely on the mouth?" the counsel continued. "Very much," said the Doctor. "Do you rely upon the eyes?" was the next question. "Still more than on the mouth," the witness answered. "If, then, this prisoner were concealed all but his mouth or his eyes, you affirm that you could decide accurately whether or not he is insane?" queried Mr. Van Buren. "No, I do not state that; I must see all of the features at once," the witness urged. For a considerable time the astute Attorney-General dwelt on the features of different persons, endeavoring by his wit and sarcasm to throw the utmost ridicule upon the witness's method of detecting insanity at sight. With passive countenance and in the most quiet, self-possessed manner the witness answered all the questions, exhibiting not the slightest irritation at the gibes and jeers of the wily and witty counsel as he held up to ridicule before the jury Dr. Brigham's new method of diagnosing insanity.

The interest of the court, jury, counsel, and the immense audience had gradually increased as the examination progressed, until the nervous tension of the entire mass of people had become painful and the suppressed excitement was intense. The climax was reached when the Attorney-General exclaimed, with startling vehemence and emphasis on every word, "What! Do you affirm that you can diagnose insanity at sight?" "I do," was the calm, dignified, but emphatic, response. Thrusting his thumbs into the arm-holes of his vest and turning towards the jury and the spectators, the Attorney-General demanded in the most contemptuous manner and tone, "Point out to the court and jury an insane person." This challenge was the critical test of the competency of the witness on the credibility of whose testimony the defense placed its chief reliance. Dr. Brigham accepted the challenge without a moment's hesitation, and with an air of reserved confidence which impressed every one with the belief, or perhaps fear, that he would prove equal to the emergency.

It is impossible to describe the scene which followed. A breathless silence fell upon the court-room. The venerable Judge raised his glasses to his forehead and surveyed the excited mass of people about to undergo the ordeal of an examination as to their sanity. The large number of legal gentlemen within the bar arose to their feet and gazed at the crowded hall and passageways with intense curiosity. The spectators were simply awe-stricken when they realized that the crucial test was to be applied to them, and, being one of the number, I still feel the thrill of horror I experienced.

Dr. Brigham rose from his chair very deliberately and stood for a moment surveying the people, as if to determine where to begin his scrutiny. He was as white and emotionless as a marble statue. Turning slowly to the left or first tier of seats he began a deliberate survey of the spectators, scanning the features of each one with the apparent confidence that he could detect the faintest traces of insanity. As his keen, searching eyes glanced from tier to tier of seats the suspense was simply unendurable. He had reached the middle aisle and yet no one had been pointed out as insane. Five hundred faces had been scrutinized and no group of individual features had responded to the test. That portion of the audience at least breathed more freely. An incredulous smile began to play about the mouth and light up the mobile features of the Attorney-General, while a greater earnestness of manner and intensity of scrutiny were

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apparent in the witness. Deep furrows appeared on his pallid face, and his eyes assumed a piercing brilliancy which made every one shrink on whom his gaze was momentarily fixed. I felt myself transfixed when I realized that my face was focalized on his vision, and I experienced a sense of the greatest relief when I saw that I had safely passed the trying ordeal. A sigh of relief followed along the rows of seats as the glance of the great expert swept over them. The area of faces still to be examined was now rapidly diminishing, and but one-fourth of the audience remained to be scanned. It was apparent that thus far either there was no insane person in the crowd, or if there was, the witness had failed to detect such person, and hence had failed to answer the practical test to which he had been challenged by the prosecution and which he had accepted without protest.

Suddenly the wandering eyes of the expert became fixed, his features relaxed and assumed their customary impassiveness, and it was evident that he had discovered the object of his search. Stretching out his long arm and pointing with his finger toward a person on one of the rear tiers of seats, he quietly said, "There is an insane man." At the instant a man, as if struck with a bullet, sprang from his seat and, wildly gesticulating and shouting a volley of oaths against any one who would call him insane, rushed down the aisle towards the bar. The Judge rose hastily from his chair as if about to escape; the lawyers were panic-stricken and mingled with the crowd; but Dr. Brigham stood perfectly self-possessed, while the officers struggled with the lunatic in their efforts to remove him from the court-room.

The whole scene was intensely dramatic and the termination was a surprising ovation for the triumphant actor, Dr. Brigham. The prosecution was completely nonplused, and the witness was allowed to retire without further tests of his ability as an authority in the diagnosis of insanity at sight. The man who was pointed out as insane proved to be a harmless lunatic who had strayed into court from a neighboring livery stable. To break the force of Dr. Brigham's successful test, however, the prosecution circulated the report that Mr. Seward, in anticipation of this test being made, had caused the insane man to be placed in that seat, and that Dr. Brigham had previously seen him. This absurd story only heightened the effect of the favorable impression which Dr. Brigham's successful answer of the challenge of the Attorney-General made upon the court, jury, and the people.

The final issue of the case was the conviction of the criminal for murder in the first degree. Public feeling would admit of no other verdict. He was not executed, but died in prison, demented to idiocy. An autopsy confirmed the correctness of the defense—insanity.

Insurance and Crime[1]

MR. Campbell's "Insurance and Crime" is not a book made out of other books, but a book out of which other books—or at least many magazine articles—may be made. The author has explored a new field with the intellectual thoroughness of a scholar and the moral insight of a reformer. In laying bare the abuses that have grown up about the now omnipresent system of insurance, he is as far from attacking the insurance principle as religious reformers have been from attacking the principle of religion when they have laid bare the abuses that have grown up about the Church. He believes in insurance, but demonstrates that this great sphere of human activity is no more exempt from moral evils than any other, and that these moral evils are not to be cured merely by the enlightened self-interest of insurance men. The conscience of the whole public must be aroused to protect the public welfare.

The author's first illustration of the inadequacy of the motive of self-interest on the part of the insurance companies to protect the public is the history of marine insurance. Instance after instance is given of vessels overinsured, which were sent out to sea in unseaworthy condition, certain to go down in the first storm,

[1] *Insurance and Crime.* By Alexander Colin Campbell. G. P. Putnam's Sons, New York.

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bearing with them all on board. In some cases captains were hired to scuttle their ships if the storms failed to do the desired work. Yet this system of robbery and murder continued to develop itself without serious check from the insurance companies until the whole nation was aroused by appalling calamities and the Plimsoll Mark to prevent overloading was established after a heroic struggle in Parliament. To the Plimsoll legislation Mr. Campbell attaches less importance than we should have anticipated, but none the less his narrative sustains his contention that the insurance companies found it easier to raise the rates of insurance upon all vessels, sound or unsound, than to discriminate between the owners of one and the owners of the other. Only public action, prompted by the desire to preserve the lives of uninsured crews, caused the system of inspection which practically put an end to the ghastly industry of insuring death-traps.

Turning from marine insurance to fire insurance, Mr. Campbell shows that the same principle is still true in a very remarkable degree. In the latter part of the seventeenth century—at the time of the great fire in London—the whole system of fire insurance came very near becoming a public function. It was only after a long controversy that the advocates of fire insurance and fire protection through the agency of a private company carried the day against the advocates of a city system. Curiously enough, in London the companies furnished fire protection as well as fire insurance down to 1866, when the city took over the former work. The companies had made a failure of it, and were naturally glad to be relieved of the expense it involved, and to confine themselves to the revenue-yielding field of insurance. To some extent the fire insurance companies, particularly some of the mutual companies, have insisted upon regulations tending to prevent fires in the property insured. But in general, Mr. Campbell maintains, even when the insurance companies come together for joint agreements, they have striven to increase rates so that they could afford to run the risk of subsidized arson rather than to establish rules to eliminate the moral hazards. No insurance companies, he says, make really effective discriminations between insurers morally certain to guard their property against loss, and those palpably uncertain not to set fire to it. The difficulty here comes largely through the fact that the insurance companies deal with their patrons through agents, and the companies everywhere persist in paying their agent according to the amount of the policies he writes. "The company," says Mr. Campbell, "deals through agents whom it pays, not in proportion as they maintain the company's interest, but in proportion as they maintain the interest of the other side." Mr. Campbell admits that he cannot fully explain why the companies have failed to get rid of this anomaly, but insists that there is no question as to the fact. It is impossible, he says, simultaneously to move from somewhere to nowhere, and while the insurance companies recognize that their present position is bad, no one has yet suggested a new position which they could all take in common, or any one of them take alone, without running the risk of loss of trade. Often, he says, agents do reject risks to protect their companies, but the temptation is always present for them to write policies for anybody for the largest amounts possible. The record of crime promoted by the over-insurance of property is simply interminable. Mr. Campbell's citations make extremely vivid the magnitude of the abuse, but, unfortunately, he has no adequate remedy to offer. Apparently he has as little faith that legislatures can remedy the evils as that insurance companies will remedy them. His only hope is that public indignation against the injustice of assessing the best class of insurers as heavily as the worst, and public alarm over the subsidizing of arson, may in some unknown way compel a reformation.

In the field of life insurance Mr. Campbell presents even more thrilling historical incidents bringing out the terrible crimes which unregulated insurance may incite, and here his narrative has philosophical completeness in that he is able to present the legal remedy for the wrongs exposed. This remedy consists in the prohibition of insurance for the benefit of any one who has not a clear financial interest in the continued life of the person insured. The partial adoption of this principle has in large measure done away with subsidized

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crime in this branch of insurance, and its complete adoption would still further reduce it. In dealing with child life insurance Mr. Campbell does not array himself with the sensational reformers who would make us believe that among the poor the insurance of a child's life is generally equivalent to the insurance of his death. He is, indeed, extremely mild in recommendations of legislative control. But the public records of child murder which he cites will prompt many of his readers to demand that legislators apply rigidly in this field the principle that parents may only insure against the financial loss which their children's sickness and death would bring. To insure against loss—to make small sacrifices in times of prosperity to provide against disaster—is a reasonable and rightful thing; but to insure in the hope of gain through others' losses is a species of policy-playing or gambling that is bad in spirit and demoralizing in its consequences.

Mr. Campbell's three chapters on Company Frauds deal with quite a distinct form of crime connected with unregulated insurance. Many of the incidents illustrating how irresponsible companies have defrauded policy-holders are grotesque in the extreme, but in most of these cases the victims of the crimes awaken little pity, as their own senseless greed has prompted them to take foolhardy risks in the hope of getting something for nothing or getting immense returns from small investments. In large measure the radical cure for this form of wrong was the public experience, with its quick and inevitable consequences, but the narrative also brings out the necessity for a State supervision of insurance companies as thorough as that provided for banks. These chapters, however, stand a little apart from the main purport of the book, which is to bring out the public losses consequent upon the permission of insurance contracts by which the insured may gain by the very disaster against which he insures. Public sentiment, he urges, should unite with public law in making such gains next to impossible. This discussion of remedies, as we have before suggested, is not as adequate as the discussion of evils, but the author has done such good work as an explorer that he may with good conscience leave to some one else the supplementary work of the legislator.

Saxon Ecclesiastical Architecture[1]

As befits the text, this work is presented in large print and on good paper. A wealth of illustration adds greatly to the value. The Professor of Fine Art in the University of Edinburgh has thus put the world in possession of information not to be obtained elsewhere with the peculiar and helpful illumination here found. He has not been content with writing a history of the arts of early England, or merely a history of Saxon architecture; his volumes comprise also a valuable account of the social and religious life which underlies the history of art in every country. Better than before we understand that the Saxons did not roam about in the fashion of Mr. Hewlett's "Forest Lovers;" that Alfred the Great and Charlemagne were the most modern men of the mediæval period; above all, that Bishop Lightfoot's glowing words concerning that distant epoch of Christianity in England were true, for it was "the most attractive and in a spiritual aspect the most splendid in the annals of the Church."

So far as architecture is concerned, while France and Britain may have passed through the same phases of ecclesiastical development, they passed through them at different times. It is true that Church history started in both countries at about the same epoch; but whereas in Gaul that history was continuous, in Britain it was soon interrupted by the invasion of the Danes. The invasions shook the life of the Church as they shook the life of the State. If in Saxon civilization there was neither continuous progress nor evolution, the same is true of Saxon architecture; indeed, in many respects, Professor Baldwin Brown shows that the early periods are really more attractive than the later, first owing to the Danish desolation, and next to a tendency in the Saxon temperament to sink into that inertia which Bede depre-

[1] *The Arts in Early England.* By G. Baldwin Brown, M.A. Illustrated. E. P. Dutton & Co., New York. 2 Vols.

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cates in his countrymen. The author considers (1) the Romano-British churches prior to the Saxon invasion, (2) the structures built and used by Celtic Christians in the non-Romanized parts of the British Isles, and (3) the Saxon churches erected subsequent to the conversion to Christianity of the invader. From the conversion of Ethelbert to the Norman Conquest, the author divides Church history into three strikingly convenient periods, the first ending with the first inroad of the Danes, the second covering the Danish wars, and the third beginning with Edgar's reign—or, roughly, 600–800, 800–950, 950–1066.

The work is a popular one in the sense that the criteria which are given to aid the observer in distinguishing a Saxon church from one belonging to other mediæval periods, may be diagnosed even from the bicycle saddle—for instance: "The first sight of a country church is generally of its tower and spire. A western tower that is of great height in proportion to its width and of conspicuous plainness will repay interrogation. If it be buttressed at its angles, it is no use inquiring further, unless, indeed, the buttresses can be plainly seen to be later additions. If it rise gaunt and smooth, the outline only broken perhaps by a single horizontal string course, above which it may be slightly narrow, it has Saxon character" etc. The author then proceeds to put his reader in possession of the main facts concerning the plan, the general form, and the details of the most characteristic examples of Saxon ecclesiastic architecture.

The weight of Professor Baldwin Brown's authority may serve to dissipate at least one popular prejudice; he declares that no evidence exists to show that any existing Saxon church was once part of a pagan Roman building. He confirms another popular prejudice, however, in declaring that, while the Saxon village church was fairly up to the general mediæval standard for structures of the kind, in cathedral and abbey churches, even if the Saxon builder did rise to the height of his task, the standard of size and splendor was so quickly advanced after the Norman conquest that the original Saxon structures had perforce to yield to larger and more ornate edifices. From the tenth century to the middle of the fourteenth, the economic condition of the rural villages and country towns did not greatly alter, but the resources of the larger abbeys and bishops' sees were enormously increased.

These superb volumes have an inexact title: "Saxon Ecclesiastical Architecture" would have been preferable.

Trusts and the Tariff[1]

IT is, we think, unfortunate that Mr. Bolen has put two quite distinct books into one volume. Part One contains "The Plain Facts as to the Trusts," Part Two "The Plain Facts as to the Tariff." Whatever economic connection these two topics may have, his treatment demonstrates that they can be separately treated, for he has treated them separately. There is practically no unity in the volume, except that produced by the binder's art. Each Part is complete in itself, and each might have been published as a separate volume. And however interdependent Mr. Bolen may think the two themes, it is certain that they will be approached by readers in a very different mood of mind. Say what we will as to the duty of considering the tariff question in a purely non-partisan and scientific spirit, it is difficult to find any American who does so consider it. The tariff has been for nearly or quite a century a political question, and the national habit of so regarding it is fixed—not so as to trusts. A few persons, pecuniarily interested in trusts, object to any interference with them; a few others, personally injured by a trust, object to any allowance of them. But most of us have no fixed and final opinions on the subject. The public mind is as yet unformed. Americans need just such a book as Part One of this volume would be if it were published separately. We hope that it is not yet too late to issue it as a separate volume.

For as a reference-book Part One is of

[1] *Plain Facts as to Trusts and the Tariff.* By George L. Bolen. The Macmillan Company, New York.

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great value. The author has made a careful study of the best literature on the subject. His impartiality is not imperiled by any illusive ambition for originality. He has no panacea to offer. He is rather a scholar than a prophet, and on economic subjects it is the work of the scholar which Americans most need. He writes without heat, and is neither the assailant nor the apologist of trusts. He does not wish to smash the trusts, nor, on the other hand, does he deny their existence. He is neither a disciple of Mr. Bryan nor of the late Thomas B. Reed; he follows neither the "Commoner" nor the New York "Sun." The title of one of his chapters indicates the spirit of the book: "Possibilities for Good and Evil." He believes that a principal cause of trusts is to be found in railroad discriminations; but he would not substitute public for private ownership of railroads; he would repeal the anti-pooling law and would simultaneously give the Inter-State Commerce Commission a *power* which it does not possess to regulate rates. He sees more reason for the Government ownership of the telegraph, and for the municipal ownership, though not the municipal operation, of street railways. More important, however, than his own conclusions is his condensed and fair-minded report of the conclusions of others on these and kindred subjects. As a reporter he compacts a great deal into a little space. His book is not wanting in opinions, but it is especially rich in facts. In style and in character it is cyclopœdic. It ought to be in the library of every journalist who undertakes to deal with this subject. It would make an excellent text-book for academic instruction. The fair-minded legislator will find it valuable. It is, in a word, the sort of material which leaders of public opinion, who wish to base their own opinions on the experience of the past, always find serviceable and often find essential in their work.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

April Twilights. By Willa Sibert Cather. Richard G. Badger, Boston. 5×7¾ in. 52 pages. $1.

All on the Irish Shore: Irish Sketches. By E. Œ. Somerville and Martin Ross. Illustrated. (Second Impression.) Longmans, Green & Co., New York. 5×7½ in. 274 pages. $1.50.

There are eleven of these light and amusing sketches which deal largely with horses and hunting in Ireland, and the one criticism possible is of the very clever authors—that they did not see fit to make it an even dozen. So diverting a book we have not encountered in many a day.

Call of the Wild (The). By Jack London. Illustrated. The Macmillan Co., New York. 5×8 in. 231 pages. $1.50.

This is a fine dog-story, but it is a great deal more than that. Through the history of the kidnapped St. Bernard, Buck, his subjugation by the law of the club, his adventures in the Klondike, where he becomes famous as a superb sledge dog, his fights for the mastership, his duel to the death with a rival, the abuse and suffering he endures with unconquerable soul, his one great love for a human being and the deeds that love prompts, and, finally, his reversion to type, his yielding to the "call of the wild" until he becomes a magnificent savage, the leader of a pack of wolves—through all these incidents of Buck's remarkable career Mr. London shows us, with a cold, clear vigorousness that suits the subject, the life of the Far North. One feels that around Buck is passing a wild, hard, thrilling strife for existence, for food, and for gold. The human figures are strongly drawn; and although there is no love tale in the book, its romance is fascinating. In point of execution this story seems to us the best that Mr. London has put forth. It takes hold of the attention irresistibly, and keeps that hold to the end. A word of special praise should be accorded the original and effective color illustration.

Cambridge Modern History (The). Planned by the late Lord Acton, LL.D. Edited by A. W. Ward, Litt.D., G. W. Prothero, Litt.D., Stanley Leathes, M.A. Vol. VII. The United States. The Macmillan Co., New York. 6½×10 in. 857 pages. $4.

Reserved for later notice.

Country Jake (The). By Oliver Woodruff Gogin. The Broadway Publishing Co., New York. 5½×8 in. 129 pages.

Count Zarka. By Sir William Magnay. L. C. Page & Co., Boston. 5×7¾ in. 318 pages.

Not a very good specimen of the romance of cut-and-thrust, court intrigue, and improbable adventure.

Crystals and Gold. By R. T. Cross. Published by the Author, York, Neb. 5×7¾ in. 191 pages. $1.

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Evolution of the Japanese: Social and Psychic. By Sidney L. Gulick, M.A. The Fleming H. Revell Co., New York. 6×9 in. 457 pages. $2, net.

Reserved for later notice.

Faith of Robert Louis Stevenson (The). By John Kelman, Jr., M.A. The Fleming H. Revell Co., New York. 6×9 in. $1.50, net.

Mr. Kelman is a preacher of Edinburgh, formerly an assistant of Dr. George Adam Smith. It is said that no one else has so approached the power and influence over the young men of Scotland which Professor Drummond had. Evidently an earnest admirer of Stevenson, he has made an astonishingly minute and thorough examination of the whole Stevensonian literature, and has directly or by deduction found much that bears on the different phases and changes in Stevenson's religious thought. Naturally, such a book is largely subjective, and in parts the reasoning strikes one as a little over-subtle, but the writer avoids the pitfalls of dogmatism and rhapsody with great skill, while the innumerable quotations from his author save the elaborate volume from any charge of dulness.

Following the Deer. By William J. Long. Illustrated. Ginn & Co., Boston. 5½×8 in. 193 pages.

Mr. Copeland's drawings and the decoration of the pages and cover all help make this a pretty volume externally. Mr. Long's talk about the deer here included originally formed part of his book "Secrets of the Woods," but is well suited to the present separate publication.

Fundamental Problems: The Method of Philosophy as a Systematic Arrangement of Knowledge. By Dr. Paul Carus. (Third Edition.) The Open Court Publishing Co., Chicago. 5×8 in. 373 pages.

George H. Hepworth: Preacher, Journalist, Friend of the People. By Susan Hayes Ward. E. P. Dutton & Co., New York. 5×8½ in. 294 pages. $2, net.

From the day he was born, when laid aside as dead he was made to draw his first breath by the zealous efforts of a neighbor, to the end of his life the subject of this appreciative biography seems to have had more than his share of human vicissitudes. The soundness of his heart is amply shown by the development which these experiences wrought in his character. As a boy he was studious, and, as one school incident shows, spirited. Those who knew him in his boyhood, however, could hardly have foreseen his growth into a man of stanchness and enterprising moral courage. The event in his life in which these qualities were most amply proved was his change from the Unitarian to the evangelical Congregational ministry. As the biographer points out, this was not due wholly to doctrinal beliefs, although in so far as Dr. Hepworth's "personal attachment to Christ" led him to theological views about Christ it was due to doctrinal beliefs in some considerable measure. It was caused as well by his sympathy with the masses of the people, with whom he felt the Unitarian body had little in common. The bitter feelings engendered by his change of denominational affiliation tried both his courage and his charity. That he not only persisted in spite of them, but even overcame them, was evidence of the strength of his character. For the last twenty years and more of his life he was engaged largely in journalistic work, writing religious editorials and other contributions for the New York "Herald," and representing that journal as an investigator of conditions in Ireland during the famine of 1880 and the Armenian massacres in 1897. During the last year of his life he showed his spirit by continuing his literary work in spite of illness that kept him much of the time on his back. He was an optimist from first to last, but not because his life was one of ease. The story of his life is well told. It is thoroughly readable. It is frankly admiring, but marked by restraint and good taste. It pictures Dr. Hepworth's personality skilfully and convincingly.

Gilded Lady (The): Being the True Story of a Crime Against the United States Government as Recorded by Henry V. Chardon, late of the Secret Service. By Will M. Clemens. Illustrated. G. W. Dillingham Co., New York. 5×7½ in. 268 pages. $1.25.

Girl and the Devil (A). By Jeannette Llewellyn Edwards. Illustrated. The Broadway Publishing Co., New York. 5½×8 in. 270 pages.

Gospel in Miniature (The): An Exposition of the Prayer that Jesus Taught Men to Pray. By Alba C. Piersel. Eaton & Mains, Cincinnati. 4½×6 in. 117 pages. 25c., net. (Postage, 4c.)

Haz de Leña (El). By D. Gaspar Nunez de Arce. By Rudolph Schwill. D. C. Heath & Co., Boston. 4½×6½ in. 153 pages.

In this edition of perhaps the most dignified historical Spanish play of our century Professor Schwill has done more than merely to introduce English readers to "El Haz de Leña" by means of admirable introductory essays and notes. At last the reader whose Don Carlos of history is Schiller's may find out in a popular way through this drama just who the real Don Carlos was, and incidentally may define the gloomy Philip II. more closely. From Prescott to Martin Hume, Philip has stood as the incarnation of bigotry and hateful autocracy, yet the Spanish view of the sovereign has ever been more lenient, and it is in accord with this view that the king stands forth in "El Haz de Leña." Yet, after all is said, Philip remains hard-hearted, intolerant, fanatical. His idea of accomplishing God's will was by preserving absolutism; he sincerely believed that he was dispensing divine justice in killing or burning traitors and heretics. Even his own flesh and blood found no mercy at his hands, as we see in the case of Don Carlos. Students both of history and of the drama will welcome the publication in this form of a play which deserves to stand alongside Schiller's inspiring work as a great dramatic achievement, and deserves to rank even ahead of the German play as an accurate presentation of character.

How We are Fed: A Geographical Reader. By James Franklin Chamberlain. (Home and World Series.) Illustrated. The Macmillan Co., New York.

Individual Prayer as a Working Force. By the Rev. David Gregg, D.D. The Fleming H. Revell Co., New York. 5×7⅛ in. 147 pages. 60c., net.

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Influence of Emerson (The). By Edwin D. Mead. The American Unitarian Association, Boston. 5×7¾ in. 304 pages. $1.20, net.

Three essays on Emerson, by one who is so ardent a disciple as to say in regard to Emerson's writings, "It could almost be wished that there might be professorships of this book, 'Nature,' and the correlated essays, in our colleges—" and to explain why this is not an extravagant wish. The first essay deals with Emerson's philosophy, the second with his relation to Theodore Parker, the third with his relation to Carlyle. There is much that is suggestive in this volume. Those, however, who feel that Emerson's individualism is too often egotism and self-assertiveness, if not arrogance, finely phrased, will find it hard to read with patience an estimate that concludes: "Thus always is Emerson his own best balancer and correcter. . . . This, we say, was the wise man, the perfect and upright; we find in him no fault at all."

Introduction to the History of Modern Philosophy. By Arthur Stone Dewing. The J. B. Lippincott Co., Philadelphia. 5×8½ in. 346 pages. $2, net.

Reserved for later notice.

Is There a God? By John Hunkey. In 2 vols. Vol I. Published by the Author, Atchison, Kan. 5½×8½ in. 320 pages.

Joliffe: Incidents of Peculiar Beliefs in Meridional France. By Maxwell Sommerville. Illustrated. Drexell Biddle, Philadelphia. 4½×7 in. 213 pages.

Karma: A Story of Buddhist Ethics. By Paul Carus. Illustrated. The Open Court Publishing Co., Chicago. 5×7½ in. 46 pages.

Lord's Prayer (The): A Paraphrase. By Charlotte H. Homosum Co., New York. 5½×7 in. 22 pages. 50c.

Mettle of the Pasture (The). By James Lane Allen. The Macmillan Co., New York. 5×7½ in. 448 pages. $1.50.

Reserved for later notice.

Modern Patrician (A). By N. Ainsworth Montgomery. James H. Earle & Co., Boston. 5×7½ in. 444 pages. $1.50.

Mors et Victoria. Longmans, Green & Co., New York. 5¼×8¼ in. 117 pages. $1.20, net.

An anonymous dramatic poem in three acts, dealing with the persecution of the Huguenots. The heroine is a maid of honor to "Queen Margot." The end is deeply tragical.

Mothers (The). By Edward F. Hayward. Richard G. Badger, Boston. 5×7¾ in. 27 pages. 75c.

Nerves in Disorder: A Plea for Rational Treatment. By Alfred T. Schofield, M.D. Funk & Wagnalls Co., New York. 4½×7½ in. $1.50.

Papers of Pastor Felix (The). By Arthur John Lockhart. Jennings & Pye, Cincinnati. 5×8 in. 386 pages. $1.25.

Reserved for later notice.

Plays of Maevonius (The). Ex Anti-Quitatis Angiportibus Paraiteles. The Marion Press, Jamaica, Queensborough, New York. 7½×11 in. 56 pages.

Rejected of Men. By Howard Pyle. Harper & Bros., New York. 4½×7½ in. 268 pages. $1.50.

An attempt to retell the story of Jesus's life in a modern environment. Caiaphas is Dr. Caiaphas, rector of the Church of the Advent and then bishop; the "rich young ruler" is Mr. Gilderman, owner of the Gilderman Building and son-in-law of Dr. Caiaphas; Pilate is Governor Pilate; while John the Baptist, Lazarus, and Christ retain their Scriptural names unaltered. Tom Kettle, the man born blind who was cured by Christ, is a "charity case," who receives severe treatment from the church committee on the charge of fraudulent misrepresentations. Mr. Gilderman is a spectator of the resurrection of Lazarus at the cemetery, and then drives at a rattling pace to to catch the "three-twenty-two train." He discovers that he is neglecting his club-mates and his wife because of his interest in "the Man," and recovers his composure. He plays poker at the club, wins his money, takes an electric cab home, and then suddenly at the front door sees the mob with two or three policemen taking Christ to the crucifixion. The purpose of the book is frankly didactic; it aims to let the reader "see why it was that we crucified the Truth." Whether it is convincing or not depends altogether on the reader.

Religious Education Association (The). Proceedings of the First Annual Convention, Chicago, February 10-12, 1903. Published by the Executive Office of the Association, Chicago. 6×9 in. 422 pages.

Dr. Hervey, in his address included in this volume, tells an anecdote of a boy in an industrial class held on Saturday: "'How is it,' said the teacher, 'that you cut up so in Sunday-school and behave so well here?' 'Well,' said the boy, 'here I have something to occupy my mind; in Sunday-school I don't.'" There is stated concretely the inadequacy of religious education, not only in the Sunday-school—which is only one agency—but in the home, in the day school, through books, periodicals, and associations of one sort and another. The Religious Education Association, organized last February, is a means by which men of ability and influence are attempting to give to religious education the dignity that it ought to have. This volume is a record of the first convention of that Association. It contains many valuable addresses. It is to be recommended to all who are concerned about education in religion for two reasons: first, because of the discussions it records on topics of high importance; second, because of the account it gives of the principles and the spirit of the Association itself.

Rise and Fall of the Anabaptists. By E. Belfort Bax. The Macmillan Co., New York. 5½×8½ in. 407 pages. $2.

The term Anabaptist is here used to include a number of sects which arose and throve during a large part of the sixteenth century in Europe. Their only common bond outwardly consisted in their agreement in asserting that one who was a true believer, according to their doctrines, must be re-baptized, although he has already once been baptized. Socially their unity consisted in the fact that there were various forms of the one protest on the part of the artisan classes against the religious and social traditionalism behind which their feudal superiors had intrenched themselves. Religiously their unity consisted in the fact that

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they relied on the "inner light" as a guidance in the understanding of the Bible. Within such unity their diversity was extraordinary. Some, regarding all law, both civil and moral, superseded by the "inner light," declared that the believer could not sin; and therefore gave themselves up to unbridled indulgence in every form of vice; others, regarding their own "inner light" supremely authoritative, made laws and rules, both civil and moral, which they put into execution by sword and flame. One sect encouraged women to abandon chastity, on the ground that Christians achieve salvation by suffering shame. Of another sect, some burnt their Bibles and refused to work or pray, saying that God would write his law in their hearts and had no need of anything they might do. If there is such a thing as epidemic insanity it certainly was rife among these Anabaptists. In these various Anabaptist sects may be found prototypes of modern religious sects all the way from orthodox Baptists and Friends, through Unitarians and Universalists, to Christian Scientists and even polygamous Mormons. The author's social sympathy, being on the side of those who are oppressed and are struggling against odds, enables him to get the point of view of these artisans and handicraftsmen who, often by methods intolerable in any age, asserted their religious and social liberty. This social sympathy, however, sometimes leads the author to apologize or extenuate the cruelty and the lawlessness which at times seemed to be unrestrained among these sectaries. Indeed, the book is full of violence and bloodshed and torture, in which feudal lords and journeymen were by turn executioners and victims. Occasionally an inaccuracy of statement is to be found, as, for instance, when the "origin of baptism by immersion" is specifically identified with a certain event, and when the Moravians are classified without qualification under the head of Anabaptists. These errors, however, are probably due to carelessness of phrase. The book is informing, readable, and full of human feeling. The partisanship of the author imparts to his narrative style, vitality, and vividness in narration, while the frankness with which he recounts the worst as well as the best side of those with whose social struggles he is in sympathy deprives his partisanship of any pernicious quality.

Siege of Youth (The). By Frances Charles. Little, Brown & Co., Boston. 5×8 in. $1.50.

Those who like the obvious and the dramatic in fiction will find this story over-sophisticated and devoid of action. Others will see that there are remarkable impressionistic effects in the character-study, and that the author has intellectual force of an unusual order.

Spirit in Man (The): Sermons and Selections. By Horace Bushnell. (Centenary Edition.) Charles Scribner's Sons, New York. 5×8 in. 444 pages. $1.25, net.

The sermons of Dr. Bushnell are an exception to the rule that sermons are better heard than read. What power he may have put into them by his personality we do not know, but their style is such as to give the impression to the reader that they would require for appreciation by an audience very close listening. They are not always easy reading, but to thoughtful minds they are always stimulating. This volume contains, in addition to some complete sermons, a number of extracts from sermons left by the author in a rough and unrevised state, a few letters, and forty pages of aphorisms. These last are very characteristic of Bushnell's genius, and illustrate what we have said, that he is often better worth reading than hearing. Some of these aphorisms, carefully pondered, should suffice to correct radical errors in modern democracy. For example, "Liberty is justice secured." This is the liberty America is trying to give to the Filipinos. "Have faith in truth, never in numbers." Majorities, then, are not infallible.

Style Manual for Stenographers, Reporters, and Correspondents. By Hugh Graham Paterson. Published by the Author, 153 La Salle St., Chicago, Ill. 6×8¾ in. 116 pages. $2, net.

Surd of Metaphysics: An Inquiry Into the Question Are There Things-in-Themselves? By Dr. Paul Carus. The Open Court Publishing Co., Chicago. 5×7½ in. 233 pages.

Tempest (The). By William Shakespeare. Edited by Edward Everett Hale, Jr., Ph.D. (The Riverside Literature Series.) Houghton, Mifflin & Co., Boston. 4½×7 in. 116 pages. 15c.

Temple Bible (The): First and Second Books of Esdras. Edited by Archibald Duff, D.D., LL.D. J. B. Lippincott Co., Philadelphia. 4×5¼ in. 146 pages. 60c., net.

Training of Wild Animals (The). By Frank C. Bostock. Edited by Ellen Velvin, F.Z.S. Illustrated. The Century Co., New York. 5×7½ in. 256 pages. $1, net.

An extremely interesting account of the methods of animal-trainers by one of the most successful and daring members of the profession. There are many pictures.

Wesley and His Preachers: Their Conquest of Britain. By G. Holden Pike. J. B. Lippincott Co., Philadelphia. 5½×8½ in. 310 pages. $1.75, net.

This is one of the number of books called forth by the bi-centenary of Wesley's birth. It is a string of incidents, anecdotes, and quotations from Wesley and others, arranged under such chapter headings as "Some Characteristics of the Man," "The Early Assistant Preachers," "Some Phases of Town and Village Life," "The Common People," "Belief in the Supernatural," "Quakers in London and Elsewhere." The volume is not characterized by either originality of thought or orderliness of construction. It serves well as a scrap-book on the subject put into good typographical form.

Where There is Nothing: Being Volume I. of Plays for an Irish Theatre. By W. B. Yeats. The Macmillan Co., New York. 5×7 in. 212 pages. $1.25, net.

Reserved for later notice.

With the Birds. By Caroline Eliza Hyde. The Broadway Publishing Co., New York. 5×8 in. 31 pages.

Young Ivy on Old Walls. By H. Arthur Powell. Richard G. Badger, Boston. 5¼×8 in. 57 pages.

Young Man's Questions (A). By Robert E. Speer. The Fleming H. Revell Co., New York. 5×7½ in. 223 pages. 80c., net.

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Correspondence

Passive Resistance

To the Editors of The Outlook:

As you truly say in your editorial on "Passive Resistance in England," in your issue of July 11, The Outlook has heretofore informed its readers respecting the new Education Bill. But you will perhaps pardon my suggesting that such information has had a strong bias in favor of the Nonconformist side of the question. And as Mr. Horne's paper in the same issue is avowedly written from the same standpoint, I am going to ask you to publish this letter, telling something of the other side of the question, although, unless you afford opportunity for myself or others to tell the whole story, the rights of the Church of England in the premises can hardly be made clear. Because the subject is so vast in its reach and complications that it would be asking too much of your courtesy to expect you to devote several columns of your valued publication to the presentation of a matter wholly misrepresented by the vast majority of those who have written upon it in American papers.

The whole difficulty has arisen from the lack of accommodation for English scholars. When the new system of increased educational opportunities was proposed, the question at once arose as to where the children should be gathered. To provide new buildings would necessitate the outlay of at least one hundred millions of dollars. To obviate this the Government agreed to avail themselves of buildings already in existence, the property of the Church of England, Roman Catholics, Wesleyans, and Jews. In these buildings the majority of English children have been educated for a generation at least (3,041,673 to the 2,721,173 taught in the Board Schools). They were erected and supported by the denominations named, and naturally were under the direction of representatives of said denominations. The choice lay between, first, erecting new schools, to which the taxpayers objected; second, to virtually renting them from their owners; third, confiscating them and robbing both the living and the dead of property for which they had conscientiously made great sacrifice.

Mr. Horne makes a grave misstatement when he says that "in eight thousand parishes in England and Wales there is only one public elementary school available in each parish, and that that school is under Church of England auspices." The facts in the case are that while there are nearly eight thousand school districts in which there is only one school, nearly two thousand of these are Board and Nonconformist schools, and in any of them the religious body which chooses to do so may erect its own building and secure governmental support if conditions justify it.

Further, the "Conscience clause" perfectly provides for the protection of the religious opinions of parents. In return for the use of the building the vested owners of the school property are allowed to teach the tenets of their church during "the religious hour." This applies to all denominations alike. And a request that children be excused from attendence at such religious instruction must be honored by those in authority.

The Church of England's position (whether justified by facts or not, at least conscientiously held) is to the effect that she is custodian of funds left for a specific purpose, *i. e.*, the training of her children in the doctrines of the Church. For this she has given lavishly for generations, in the year 1900 the gifts of her members being $5,000,000 for educational purposes. Besides this they paid all school rates for secular schools. She believes that religious training is absolutely essential to the well being of the race, and so insists upon retaining it. And the criminal statistics which she quotes of countries where systematic religious training does not prevail amply justified her in her position.

The crux of the matter lies wholly in the fact that the large majority of Nonconformists have not, in the past, made provision for the education of their children. Had they done so they might now claim of the State all that has been granted to the Wesleyan Methodists and other religious bodies who possess buildings which the Government needs. It is worthy of note that Messrs. Balfour and Chamberlain are not members of the

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Church of England, and may therefore be considered impartial in the matter. While, if, as was stated in your columns some three years back, the majority of the English nation are members of one or other of the nonconforming bodies, the next election will afford them the opportunity of filling the House of Commons with those who consider themselves wronged by the new Education Bill.

Mr. Horne makes another misstatement. The Nonconformist rate-payer does not "lose his ancient privilege of controlling the expenditure of his own money." A Board of Trustees will be elected annually by the voters, and the majority will rule exactly as is the case in the United States. While the representative of the owners of the school property, whether Nonconformist or Church of England, must be a member of this Board, he may be the only Wesleyan, Roman Catholic, Jew, or member of the Church of England thereon. The power remains with the taxpayers. * *

[Our correspondent's letter appears to us to be conclusive against the measure which he advocates. According to this letter, two-fifths of the children of England have been taught in the Board Schools. These children are now to be transferred largely to schools under the control of an ecclesiastical organization whose ecclesiastical and political principles are repugnant to the conscience of the parents of most of these children. It is nothing to the purpose to say that on the request of the parent the child may be excused from studying the tenets to which the parent objects. What the parent objects to is having his child in a school controlled by a church to many of whose methods and principles he strenuously objects. Nor is our correspondent correct in saying that the majority will rule "exactly as is the case in the United States." In the United States the people of the district directly elect the Board of Education, and without regard to their ecclesiastical connection. Under the English scheme, the administration of the education in each locality is put in the hands of a local Educational Committee, on which ecclesiastics have a right to representation as ecclesiastics; in no case is more than a majority required to be appointed by the County Council. The practical effect of this provision will be to put the great majority of the schools of England under ecclesiastical control. In our judgment, there is no alternative between either relegating education to the churches and leaving it to be supported by the churches, or supporting it by the State and putting it exclusively under control of the State. No scheme by which the funds are furnished by the taxpayers and the control is furnished in whole or in part by the Church, will prove successful in a free community.—THE EDITORS.]

Cruelty a Growth

To the Editors of The Outlook:

The horror of the burning of the negro murderer at New Castle, Delaware, seems to have obscured one of the most important lessons to be drawn from the incident. Many times a year the citizens of New Castle, children, women, and men, are permitted—which means they are practically invited—to attend the public whipping of misdemeanants and felons. So far as I have seen no attempt has been made to discern any relation between the verbal and printed accounts of this brutal exhibition and the outrage upon law and humanity committed by the New Castle mob.

I wish to suggest that burning at the stake at Delaware, lynching in Illinois, race riots in Indiana, and peonage in Alabama are the legitimate fruition of the vindictiveness which still characterizes our penal procedure, of sentences which are fitted to the enormity of the crime committed rather than to the need of the criminal or the protection of society. So long as colored chain gangs, guarded by dogs and guns, parade Southern highways, white men will sell and buy negro workmen, whether through the peonage system of Alabama or the evocation of law by Georgia County. So long as New Castle flaunts its whipping posts, and so long as Illinois and Indiana papers cry out for vengeance upon felons and murderers, we shall have an inflammable public mind ready to express itself in lynchings and burnings. The prevention of such atrocities lies not with courts or city authorities or State militia, but must depend upon a reformation of the citizen's attitude toward the criminal. It is safe to

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say that not one individual engaged in such heinous offenses against law and order as lynchings and burnings had been educated to the modern conception of society's obligation to render offenders innocuous by effecting their moral reformation. Communities which are committed to indeterminate sentences, parole, and probation do not produce men capable of planning or even witnessing such barbarities. Indeterminate sentences, parole, and probation educate the social mind and the individual citizen to relate crimes to causes and to direct criminal procedure to the eradication of these causes.

If we are to prevent the recurrence of mob violence must we not be more aggressive in our efforts to secure the adoption of probation, parole, and indeterminate sentences for the hundreds and thousands of criminals who stand before our courts from week to week? A.

Self-Government

To the Editors of The Outlook:

In speaking on the subject of "Negro Suffrage in the South," you say:

> It is not right, and certainly it is not American, that the interests of any one hereditary class in the community shall be intrusted solely to the keeping of another class. It is not right, it is not American, and the history of the world has shown that it is not safe. The affirmation of the Fifteenth Amendment that negroes shall not be excluded from representation in the government simply because they are negroes does not imply any distrust of the Southern whites; it simply implies faith in the universal principle, equally applicable in North and in South, in domestic and in foreign policy, that no race or class of persons in the community can be safely left without any voice in the government under which they live.

If you really believe in what you say in the above paragraph, how can you justify our imperialistic nation in governing the Philippines—how can you justify us in forcing the inhabitants of that land to submit to laws made by an alien race?

S. H. V.

[Your letter assumes that we are forcing the inhabitants of the Philippines to submit to laws made by an alien race. This is incorrect. First, the Filipinos had no such organic existence as made it possible for them to form or possess a public opinion on the subject of the future of their islands; second, no such public opinion could be formed, nor, if formed, expressed, until anarchy was overthrown, peace and order established, and civil institutions created; third, this had to be done by the only government that possessed sovereignty in the islands, the American Government. When the present purpose of establishing a civil government and electing a native legislature has been accomplished, and the people have become sufficiently intelligent to understand the question and to act intelligently upon it, we do not think that any considerable number of Americans will wish to force them to remain subject to American sovereignty against their will. But all present indications are that it will be their will to remain in organic relation with the United States Government and under its direction and protection.—THE EDITORS.]

From Dr. Hale

To the Editors of The Outlook:

Pray express to your readers our thanks for their prompt and liberal reply to our appeal for the old men and young cripples for whom we try to provide their summer outings. The amounts already sent to us, sometimes by persons who do not let their left hands know what they are doing, nor us either, are as follows:

Acknowledged by letter	$148 50
To help give some one a vacation	10 00
A Reader of The Outlook	2 00
B. H	2 00
For Men's Outings	10 00
For Summer Fresh Air Fund	2 00
Huldah	10 00
One of the Readers of The Outlook	5 00
A Friend, Fremont, Ohio	5 00
E. A. E	1 00
Anon., New York	5 00
A Friend	5 00
Anon., Cambridge	1 00
Total	$206 50

I can assure your readers that we put this money at once where it would do the most good. They need not think that it was folded in any napkin, or buried beneath any stone. I should be glad if we could give the personal thanks of those who spent the hot days of last week in open air resorts, where they were as cool as men could be. Failing this they must accept my thanks and the thanks of all our working staff.

With great regard, your old friend,

EDWARD E. HALE.

Lend a Hand Office, 1 Beacon Street, Boston.

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"I found her very weak, unable to sit up all day and with a dizzy feeling if she tried to move about. She had been advised to stop coffee drinking, but as she had used it from childhood it seemed as though nothing could take its place. I had settled down to stay at the farm when one day I got to thinking over the situation and concluded to try an experiment. I got a package of Postum Coffee. It was not cooked right the next morning and we were all disappointed. That was because we had tried to make it like coffee. Next morning I had Postum made according to directions and we were all delighted. In a few days you should have seen the change in Mother. Since that time we have never drank coffee, and now we all drink Postum twice a day and sometimes three times and think it superior to coffee.

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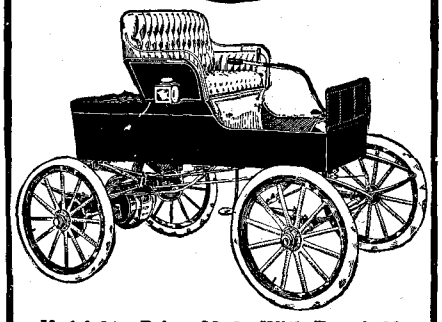

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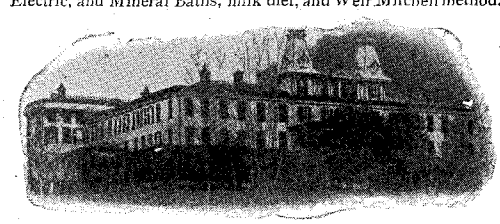

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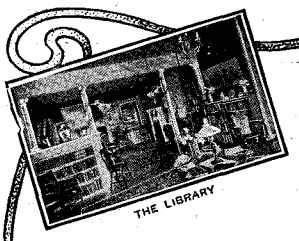

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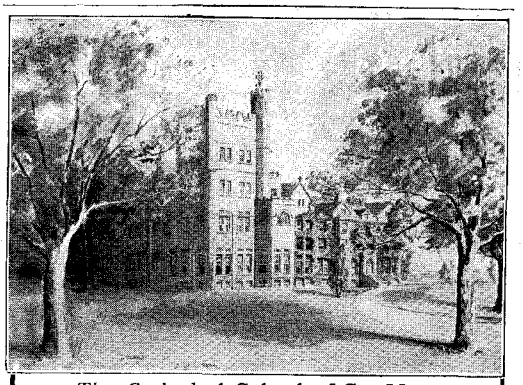

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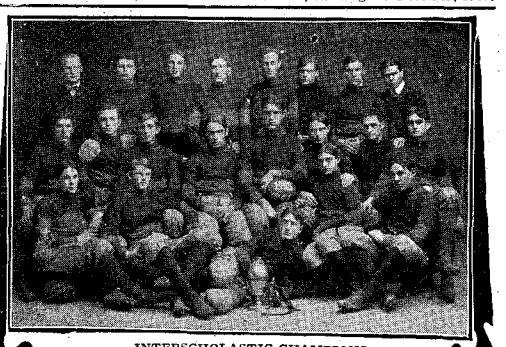

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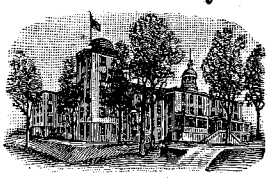

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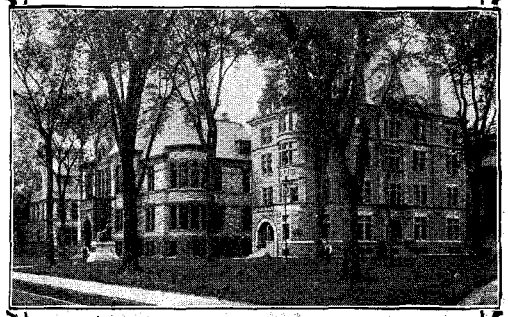

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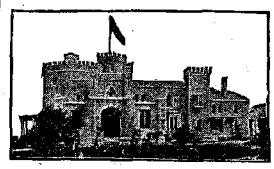

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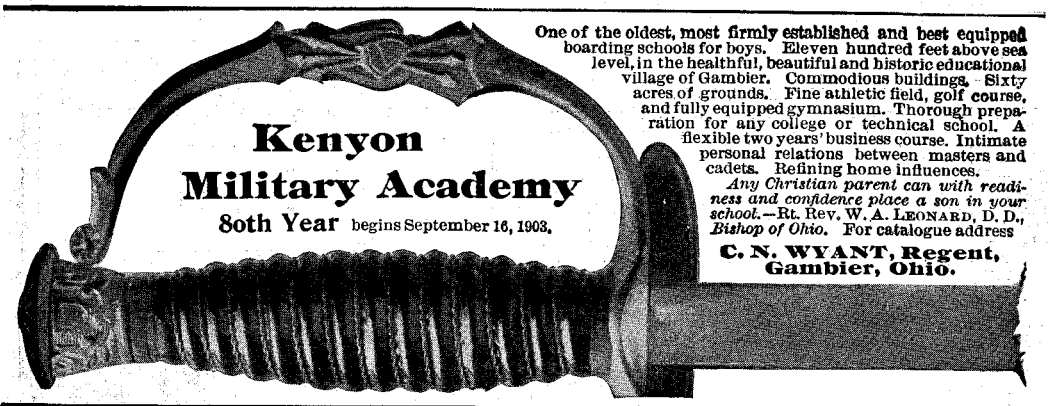

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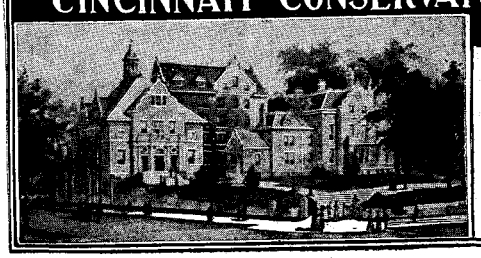

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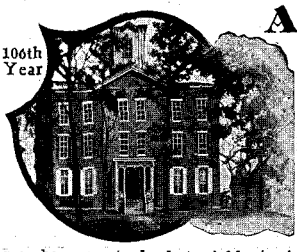

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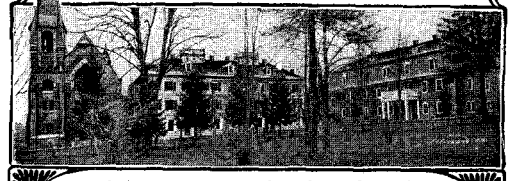

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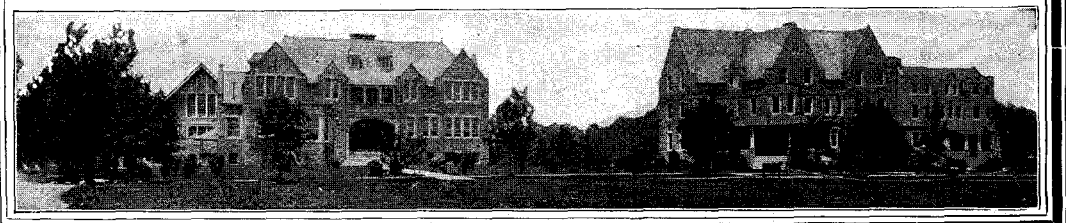

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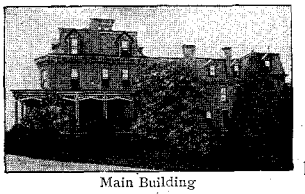

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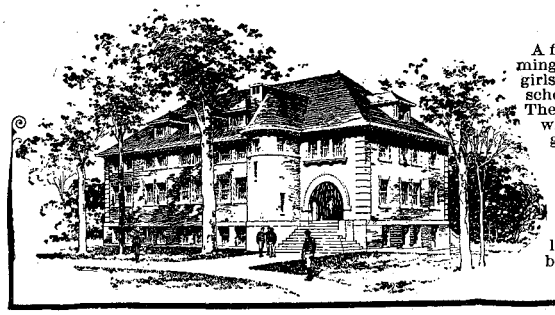

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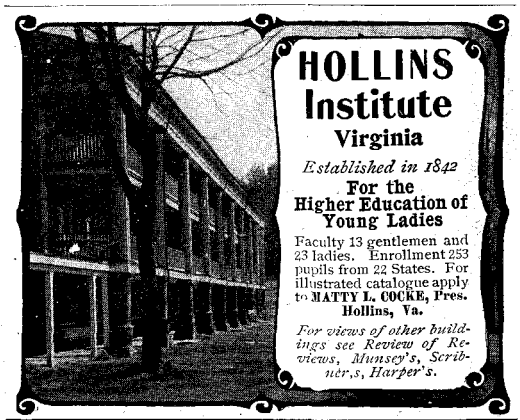

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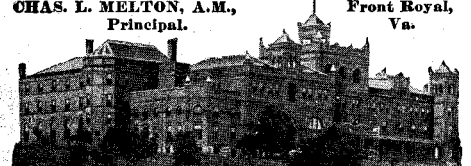

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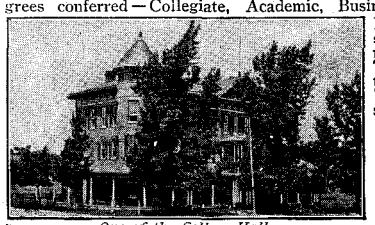

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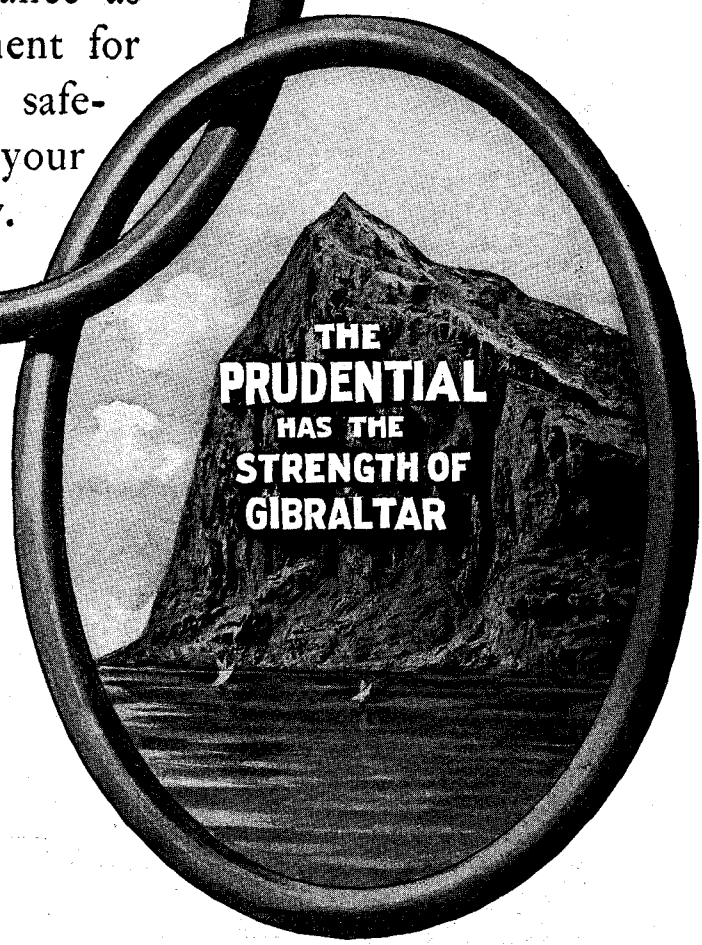

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